Devbandi Vs Devbandi

Compiled & Designed

Aale Rasool Ahmad Katihari

Published By: Jamia Ahsanul Banat Katihar

ALLAH

In name of the most Affectionate the Merciful.

O beloved! Say you, O' People! If you love Allah, then follow me; Allah will love you and forgive your sins and Allah is forgiving, Merciful. (Al-Imran)

Muhammad is not the father of any of your men, yes he is messenger of Allah and the last one among all the Prophets, And Allah knows all things. (Al-Ahzab)

O' Believers! Riase not your voices above the Communicator of unseen (the prophe) and speak not aloud in presence of him as you should to one another, lest your works become vain while you are unwere. (Al-Huzuraat)

And Obey Allah and Obey the Messenger. (Al-Taghabun)

ATTAINTION...........

Lo! Those who malign Allah and His messenger, Allah has cursed them in the world and Hereafter, And has prepared for them the doom of the disdained. (Al-Ahzaab)

Nobody amongst you will become a Muslim unless I am dearer to him than his Parents, Children and all other persons. (Bukhari & Muslim)

Undoubtely, Allah and His angles send blessings on the Prophet the Communicator of unseen news, O you who believe! Send upon him blessings and Salute him fully well in abudence. O' Allah! Give reward to our Hazrat Muhammad the reward which is benefitting as he deserves. (Al-Ahzab)

Devbandi Vs Devbandi

BELIEF OF HAJI IMDADULLAH SAHIB:

Haji Imdadullah Sahib is the spiritual guide of Deobandi scholars; he commemorates his spiritual guide Hazrat Khwaja Noor Muhammad (ALLAH's mercy be upon him) as:

تم ہو اے **نور محمد** خاص محبوب خدا
ہند میں ہو نائب حضرت محمد مصطفیٰ

تم مددگار مدد، امداد کو پھر خوف کیا
عشق کی پرسن کے باتیں کانپتے ہیں دست وپا

اے شہ نور محمد، وقت ہے امداد کا
آسرا دنیا میں ہے از بس تمہاری ذات کا

(امداد المشتاق، صفحہ ۱۱۶ از مولوی اشرف علی تھانوی و مولوی مشاق احمد دیوبندی، شائم امدایہ صفحہ ۸۴)

Translation:

“You are, O Noor Muhammad, the remarkably beloved of ALLAH; you are the deputy of Hazrat Muhammad Mustafa (SalALLAHu Alaihi Wasallam) in India.

You are the helper then what to worry for assistance; but hands and feet shiver when hear communications of love (‘Ishq).

O master Noor Muhammad! This is the time for assistance; the only reliance in the world is your personality.”

(Imdad ul Mushtaq, page 116, by Ashraf Ali Thanvi and Mushtaq Ahmed Deobandi; Shumaim-e-Imdadiya, page 84)

FATWA OF ISMAIL DEHLVI:

تجھ سو امانگے جو غیروں سے مدد
فی الحقیقت ہے وہی **مشرک اشد**

دوسرا اس سا نہیں دنیا میں بد
ہے گلے میں اس کے **حبل من مسد**

سب سے اس پر لعنت و پھٹکار ہے
مردوں سے حاجتیں مانگنا اور ان کی منتیں منا **کفار کی راہ** ہے

(تذکیر الاخوان، ص ۳۴۳ و ص ۸۳، از مولوی اسماعیل دہلوی)

Translation:

"One who asks help from others; in reality he is extreme Mushrik (polytheist).

There is no other evil like him in the world; there is 'a rope of palm fiber' in its neck.

Curse and damnation be on him from all; to plead dead and beg for necessities is the way of pagans."

(Tazkeerul Ikhwaan, page 343 and page 83, by Ismail Dehlvi)

QASIM NANOTAVI VS ISMAIL DEHLVI

BELIEF OF QASIM NANOTAWI, FOUNDER OF MADARASA-E-DEOBAND:

مدد کر اے کرم احمدی کہ تیرے سوا
نہیں ہے قاسم بے کس کا کوئی حامی کار

مگر کرے روح القدس میری مدد گاری
تو اس کی مدح میں کروں میں رقم اشعار

جو جبرئیل مدد پر ہو فکر کی میرے
تو آگے بڑھ کے کہوں کہ جہان کے سردار

(قصائد قاسمی، ص ۷ تا ۸)

Translation:

"Help me O blessings of Ahmed; that there is no supporter of powerless Qasim other than you.

But Roohul Qudus does for me the assistance; so in his praise I write couplets.

When Jibra'eel is for help on my dangers; so I, going further, say the lord of universe."

(Qasaaid-e-Qasmi, page 7-8)

FATWA OF ISMAIL DEHLVI:

"When in trouble, often people supplicate to spiritual guides, Messengers, martyrs and fairies. They are indulged in Shirk (polytheism)."

(Taqwiyatul Imaan, page 5, by Moulvi Ismail Dehlvi)

ISMAIL DEHLVI VS KHALEEL AMBETHWI

BELIEF OF MOULVI ISMAIL DEHLVI:

"All the humans are brothers among each other, the one who is higher-ranking respect him as elder brother...... Prophets, saints, Imams, spiritual guides and all the creations of ALLAH are surely human and are incapable servants (Bande 'Aajiz) and our brothers."

(Taqwiyatul Imaan, page 28)

FATWA OF KHALEEL AMBETHWI:

"Even a person with feeble faith cannot verbalize such contemptuous thing from his tongue that the Holy Prophet (SalALLAHu alaihi wa'Alayhi wassalam) is as superior to us as an

elder brother, if one does that; according to us he is way out from sphere of faith."

(Almuhannad, page 28)

Note: This book has attestation of Mehmood ul Hasan Deobandi, Kifayat Ullah and Moulvi Ashraf Ali Thanvi.

ASHRAF ALI THANVI & HUSSAIN AHMED TANDVI CONGERESSY VS GHULAM KHAN

BELIEF OF ASHRAF ALI THANVI AND HUSSAIN AHMED CONGRESSY:

کھول دے دل میں در علم حقیقت میرے رب

ہادیٔ عالم علی مشکل کشا کے واسطے

(تعلیم الدین، ص۱۳۴ از اشرف علی تھانوی؛ سلاسل طیبہ، ص۱۲۲ از حسین احمد کانگرسی)

Translation:

"Open the door of knowledge of reality, O my LORD!
For the sake of the leader of the universe, Ali the solver of difficulty (Mushkil Kusha)"

(Ta'leemud Deen, page 134, by Ashraf Ali Thanvi; Salaasil-e-Taiyiba, page 22, by Hussain Ahmed Congressy)

FATWA OF MOULVI GHULAM KHAN:

"How can one be benevolent, Mushkil-Kusha (solver of difficulty) and openhanded for someone? People having such beliefs are purely faithless. They have no (legal) nuptial. The one

who does not believe them (possessers of such beliefs) to be disbeliever or polytheist is himself unfaithful as such."

(Jawaahirul Qur'aan, page 147, by Moulvi Ghulam Khan)

ASHRAF ALI THANVI VS KHALEEL AMBETHWI

BELIEF OF ASHRAF ALI THANVI:

"What is the specialty of the Prophet (SalALLAHu alaihi walayhi wassalam) in certain aspects of knowledge of unseen? Even Zaid, Umar (every Tom, Dick and Harry), rather every insane and children, also all animals and wild creatures are having such knowledge of unseen."

(Hifz-ul-Imaan, page 18, by Ahsraf Ali Thanvi)

FATWA OF KHALEEL AMBETHVI:

"The person who equalizes Prophet's knowledge to Zaid o Bakr, insane, children or animals is purely an infidel."

(Almuhannad, page 36, by Khaleel Ambethvi)

QASIM NANOTAWI VS KHALEEL AMBETHWI
BELIEF OF QASIM NANOTAWI:

"If Prophets are distinguished from their followers then such distinction is confined only with regard to knowledge. But so far as deeds

are concerned, most often their followers are equal to them, and some times even excel them"

(Tahzeerun Naas, page 5, by Founder of Madarasa Deoband Qasim Nanotawi)

FATWA OF KHALEEL AMBETHWI:

"It is our belief that the person who believes some man to be superior to the Prophet (SalALLAHu alaihi walayhi wassalam) is absolute infidel. Our scholars have given verdict of infidelity on him."

(Almuhannad, page 31)

RASHEED GANGOHI VS ASHRAF ALI THANVI

RASHEED GANGOHI:

His paternal lineage:

"Rashid Ahmed Gangohi s/o Maulana Hidayat Ahmed s/o Qazi Pir-Bakhsh s/o Qazi Ghulam Hasan s/o Qazi Ghulam Ali"

His maternal Lineage:

"Rasheed Ahmed s/o Kareem un Nisa d/o Fareed-Bakhsh s/o Ghulam Qadir s/o Muhammad Saalih s/o Ghulam Muhammad"

(Tazkiratur Rasheed, part 1, page 13)

Note: This contains Fareed-Bakhsh (bestowing of Fareed) and Pir-Bakhsh (bestowing of the spiritual guide) names.

FATWA OF ASHRAF ALI THANVI:

In his self-forged Bahishti Zewar (Page 45, vol 1) while talking about infidelity and polytheism, says:

"Adopting names such as Abdun Nabi, Ali-Baksh, Hussain-Bakhsh (which also includes Pir-Bakhshand Fareed-Bakhsh), and saying 'if ALLAH and Prophet wills this will be done' are all examples of polytheism."

As according to Thanvi paternal and maternal grandfathers of Rasheed Gangohi were polytheists.

AHMED ALI LAHORI & ATAULLAH BUKHARI VS GHULAM KHAN

BELIEF OF AHMED ALI & AYATULLAH:

"Condition of Shah Jee (Ayatullah Bukhari) was this that he used to make Hazrat (Ahmed Ali Lahori) laugh and soothed him with different things for hours. Often he used to kiss his hands as great respect and used to kiss his beard."

(Khuddaam-e-Deen, page 18, September 1962)

FATWA OF GHULAM KHAN:

"If one kisses hands of his spiritual guide and sits on knees in front of him…then these acts will be the acts of worship and will be causal of ALLAH's curse!"

(Jawaahirul Qur'aan, page 61)

"And one who doesn't say them infidel is himself an infidel."

(Jawaahirul Qur'aan, page 77)

FOUNDER OF MADARSA DEOBAND
VS
DEOBNADI MUFTI

BELIEF OF FOUNDER OF MADARSA DEOBAND QASIM NANOTAWI:

"Scam is of different types and all types are not the same. It's not necessary for the Prophet to be guiltless in all the cases. Predominantly to think fib against the dignity of Prophets with this meaning that it is disobedience and to think the Prophets are guiltless of sins is untrue."

(Tasfiyat ul 'Aqaaid, page 25, 28, by Moulvi Qasim Nanotawi)

FATWA OF DEOBANDI MUFTI:

"Prophets are free from guiltiness; if someone considers them guilt is not the belief of Ahle Sunnat. To read his statement is precarious. Common Muslims are not allowed to read that stuff. Verily ALLAH Almighty knows the best. Ahmed Saeed, Naaib Mufti, Dar ul Uloom Deoband.

Correct Answer; one having such belief is infidel, shouldn't talk to him until he reverts to

faith and refreshes his Nikah (nuptial). (Masood Ahmed, stamp of Dar ul Ifta Deoband Al-Hind)"

(Ishtihar Muhammad Esa Naqshbandi, Manager Maktaba Jamat-e-Islami Lodharan district Multan, Monthly Tajalli-e-Deoband, April 1956)

QASIM NANOTAWI VS SHAFI DEOBANDI

BELIEF OF QASIM NANOTAWI:

"In opinion of ordinary people, they understand that the era of Prophethood of RasoolULLAH (salALLAHu alaihi walayhi wassalam) was after all previous Prophets and he is the last Prophet. But it would be apparent to those who understand that preceding to or coming after someone has nothing to do with dignity as per personality and then at level of praise how come 'yes He is the Messenger of ALLAH and the last one among all the prophets (Qur'aan)' be true in this case?"

(Tahzeerun Naas, page 3)

"Even if a Prophet were to be born after the holy Prophet (Sallal Laahu AlaihiWasallam), the finality of the holy Prophet (salALLAHu alaihi walayhi wassalam) will not be affected in any way".

(Tahzeerun Naas, page 32)

FATWA OF MUFTI SHAFI DEOBANDI:

"Arabic dictionary is comprehensive over the fact that "Khaataman Nabiyeen" in verse of Qur'aan only means "The Last Prophet", nothing else! Ummah have agreed on meaning of "Khaatim" to be "Last", one asserting against it is infidel and if he emphasizes; should be killed."

(Hidayat ul Mahdeen, page 21, 35)

KHALEEL AMBETHWI VS KHALEEL AMBETHWI

BELIEF OF KHALEEL AMBETHWI AND RASHEED GANGOHI:

"Vast Knowledge for Angel of death and Satan is assured with Nass, but where it is inevitably proved from Nass (Qur'aan and Sunnah) for the pride of worlds (the Holy Prophet, salALLAHu alaihi walayhi wassalam) through which all Nusoos are rejected and only polytheism is proven."

(Baraheen-e-Qaati'ah, page 51)

FATWA AGAINST HIS OWN BELIEF:

"Knowledge of the Holy Prophet (salALLAHu alaihi walayhi wassalam) regarding verdict and secrecy is greater than knowledge of all the creations for sure. And it's our belief that if one says 'someone is greater than prophet' he is infidel, and our scholars have declared him to be infidel who says 'Devil's knowledge is more than Prophet (Peace and blessings of ALLAH be upon him)'. Then how could this hitch be present in our writings?"

(Almuhannad, page 31, by Moulvi Khaleel Ambethvi)

HAJI IMDADULLAH SAHIB VS RASHEED GANGOHI

BELIEF OF HAJI IMDADULLAH SAHIB:

اے رسول کبریا فریاد ہے

یا محمد مصطفیٰ (ﷺ) فریاد ہے

سخت مشکل میں پھنسا ہوں آجکل

اے میرے مشکل کشا فریاد ہے

قید غم سے اب چھڑا دیجے مجھے

یا شہ ہر دوسرا فریاد ہے

(نالہ امداد غریب مناجات، ص۱۸، از حاجی امداد اللہ صاحب)

Translation:

"O the Grandeur Messenger! This is appeal; O Muhammad Mustafa (salALLAHu alaihi walayhi wassalam)! This is appeal.

I'm stuck in severe hardship nowadays; O my solver of difficulty (Mushkil-Kusha)! This is appeal.

Free me from the caption of grief; O great king! This is appeal."

(Nala-e-Imdad Ghareeb Munaajaat, page 18, by Haji Imdadullah Sahib)

FATWA OF RASHEED GANGOHI:

"When Prophets don't have knowledge of unseen then saying 'O Prophet (Ya Rasool ALLAH)' would be invalid too. If one says while keeping this faith that he listens from far away via

knowledge of unseen then this (belief) itself is infidelity."

(Fatawa-e-Rasheediya, part 3, page 90, by Rasheed Gangohi)

HAJI IMDADULLAH SAHIB VS ASHRAF ALI THANVI

BELIEF OF HAJI IMDADULLAH SAHIB:

"'IbaadiLLAH' (slaves of ALLAH) can be called 'Ibaadir Rasool' (slaves of the Messenger)."

(Shumaim-e-Imdadiyah, page 135)

FATWA OF ASHRAF ALI THANVI:

"To adopt names like Ali-Bakhsh, Hussain-Bakhsh, Abdun Nabi is included in the list of polytheism."

(Bahishti Zewar, vol 1, page 45)

QASIM NANOTAWI VS GHULAM KHAN:

BELIEF OF QASIM NANOTAWI:

"The Messenger of ALLAH (salALLAHu Alaihi Wasallam) has such proximity with his followers which they (followers) don't have with their own lives."

(Tahzeerun Naas, page 12)

FATWA OF GHULAM KHAN:

"One perceiving Prophet to be present and witnessing is infidel without any doubt."

(Jawaahirul Qur'aan, page 6)

"One not calling him infidel is himself an infidel."

(Jawaahirul Qur'aan, page 77)

MR. MOUDOODI VS ATTAULLAH & AHMED ALI LAHORI

BELIEFS OF MR. MOUDOODI (FOUNDER OF JAMAT-E-ISLAMI):

"Hazrat Uthman, who was encumbered with the credence of this virtue, was not skilled with those specialties which were bestowed to those preceding him, and thus illiteracy got the way to enter in Islamic communal system."

(Tajdeed-o-Ahyaa-e-Deen, page 33)

"It is so fragile that once such a pious, desireless and sanctimonious human like Hazrat Abu Bakar failed to accomplish it."

(Tarjumaan ul Qur'aan, page 57)

"The reason for overwhelming success of Prophet (Peace and blessings of ALLAH be upon him) in Arab was that he got the best human foundation. If he would have got junk of fragile, unreliable and undetermined people with weak strength of mind, could such results be achieved even then?"

(Tehreek-e-Islami ki Akhlaaqi Bunyadain, page 17)

"Qur'aan Kareem is not for the salvation, but it's for the guidance."

(Tafheemaat, vol 1, page 312)

"Being a Messenger, Hazrat Muhammad (salALLAHu alaihi walayhi wassalam) was not set free to act as per his own desires and wishes, in fulfilling the obligations laid and the responsibilities given to him."

(Tarjumaan ul Qur'aan, Masnsab-e-Risalat number, Page 310)

"Imam Mahdi will be the leader of most modern style."

(Tajdeed-o-Ahyaa-e-Deen, page 55)

"Imam Ghazali (RahmatULLAH alaih) was weak in knowledge of Hadith. His brain was taken over by his wits and was engrossed in mystical world more than he needed to."

(Tajdeed-o-Ahyaa-e-Deen, page 78)

"Till now no absolute Mujaddid (revivalist) has born."

(Tajdeed-o-Ahyaa-e-Deen page 51)

"Prophet was agitated that maybe Dajjaal (Anti-Christ) will appear in his era or the era near to his after him. But now after

almost thirteen hundred years have passed, isn't it proved that the fear was invalid."

(Tarjumaanul Qur'aan, Feburary 1946)

FATWA OF AHMED ALI LAHORI & ATAULLAH BUKHARI:

"According to my perception Mr. Moudoodi is one of those 30 Dajjaals."

(Pamphlet: Haq-Parast Ulema Ki Moudoodiat Se Narazgi Kay Asbaab, page 97)

"Including such person (Moudoodi) in the list of Muslims is insult to Islam."

(Haq-Parast Ulema kay Modoodiat se Narazgi kay Asbaab, page 115)

"Moudoodi is the initiator, heretic and fraud."

(Haq-Parast Ulema kay Modoodiat se Narazgi kay Asbaab, page 113)

Note: This pamphlet has attestation of over 40 Deobandi scholars.

HAJI IMDADULLAH SAHIB VS KHALEEL AMBETHWI & RASHEED GANGOHI

BELIEF HAJI IMDADULLAH:

"Our scholars contradict on Mawlood Sharif; however Intellectuals have also gone towards its approval. When the condition of its approval is present, even then they show such extremism

that only the obedience of Haramain is for them..... It would not cause harm if it is assumed the presence (of the Prophet, Peace and blessings of ALLAH be upon him) among us."

(Imdad ul Mushtaq, page 55, compiled by Ashraf Ali Thanvi and Mushtaq Ahmed Deobandi)

FATWA OF RASHEED GANGOHI AND KHALEEL AMBETHWI:

"Every day this commemoration of birth (of Prophet) is similar to Hindus who celebrate birth of Saang Kanhaiya each year." (Baraheen-e-Qaati'ah, Page 148) "Instead, people (celebrating Mawlood) are worse than that (pagan) nation." (Baraheen-e-Qaati'ah, page 149)

SHABEER AHMED USMANI VS ATAULLAH BUKHARI

CONDITION OF MOULVI SHABEER AHMED USMANI:

His fault was that he joined 'Muslim League' and voted for the foundation of Pakistan in last stages.

FATWA OF ATAULLAH BUKHARI:

"People who vote 'Muslim League' for Pakistan are pigs and pig-eaters!"
(Chamanistan, page 165, compiled by Moulvi Zafar Ali)

SHABEER USMANI SAYS:

"Students of Dar ul Uloom Deoband have sworn us badly, set different shameless cartoons and posters about us, and even we were called "Abu Jahal" (father of illiterates)."
(Mukaalimatus Sidreen, page 33)

SHABEER USMANI
VS
HUSSAIN AHMED TANDVI OF CONGRESS

QUAID-E-A'ZAM FOUNDER OF PAKISTAN MUHAMMAD ALI JINNAH:

His fault was that he worked hard for achievement of a magnificent Islamic country for the innocent people of Indo-Pak! This struggle made 'Shaykh ul Islam' of Congress Hussain Ahmed Tandvi Annoyed.

Hussain Ahmed Tandvi labeled joining 'Muslim League' as forbidden, and gave "Quaid-e-A'zam" the title of "Kaafir-e-A'zam" (the greatest infidel).
(Majmoo'a-e-Khutba, page 48)

When Moulvi Shabeer Usmani Deobandi said it is the reckless disgrace and foolishness to call "Quaid-e-A'zam" as "Kaafir-e-A'zam".
(Majmoo'a-e-Khutba, page 32)

Then he (Hussain Ahmed) suddenly demolished the label of 'Shaykh ul Islam' of the

helpless Shabeer Usmani and granted him the splendid label of “Abu Jahal” (father of illiterate). (Mukaalimatus Sidreen, page 33)

FORMER PRESIDENT OF PAKISTAN AYUB KHAN VS ISMAIL DEHLVI

BELIEF OF AYUB KHAN:

“11th September 1960 is the death anniversary of Quaid-e-A’zam Muhammad Ali Jinnah. And President of Pakistan (Ayub Khan) is offering Fatiha on the shrine of Founder of Pakistan and putting cover/mantle on his shrine.”
(Photo on Newspaper Anjaam, 13 Sept 1960, page 1)

FATWA OF ISMAIL DEHLVI:

“People covering the graves with cloth/mantle (and putting flowers), writing dates and making mausoleum (tomb) on them are not Muslims.”
(Tazkeerul Ikhwaan, page 86)

QASIM NANOTAWI VS ASHRAF ALI THANVI

FATWA QASIM NANOTAWI:

مدد کر اے کرم احمدی کہ تیرے سوا

نہیں ہے قاسم بے کس کا کوئی حامی کار

فلک پہ عیسیٰ و ادریس ہیں تو خیر سہی

زمین پہ جلوہ نما ہیں **احمد مختار**

(قصائد قاسمی، ص۷)

Translation:

"Help me O blessings of Ahmed; that there is no supporter of the powerless Qasim other than you.

It is okay that Jesus and Idrees are on the heaven! On the earth is present Ahmed the authoritative (Ahmed e Mukhtaar)."

(Qasaaid-e-Qasmi, page 7)

FATWA OF ASHRAF ALI THANVI:

"Calling someone from far away, thinking him to be proficient of listening, thinking someone to be authoritative over any profit or loss (Nafa' Nuqsaan ka Mukhtar), fulfilling one's own wishes from someone, and also saying 'if ALLAH and Messenger wills'; so all these are polytheism."

(Bahishti Zewar, page 35)

HAJI IMDADULLAH SAHIB VS ISMAIL DEHLVI

BELIF OF HAJI IMDADULLAH SAHIB:

جہاز امت کا حق نے کردیا ہے آپ کے ہاتھوں

تم اب چاہو ڈباؤ یا تراؤ **یا رسول اللہ**

پھنسا ہے بے طرح گرداب غم میں ناخدا ہوکر

میری کشتی کنارے پر لگاؤ **یا رسول اللہ**

(نالہ امداد غریب مناجات، صفحہ ۱۷)

Translation:

"ALLAH has given the yatch of Ummah into your hands; now either sink it or land it if you wish, O Messenger of ALLAH!

Now I've stuck around grief badly as a captain of boat; land my boat O Messenger of ALLAH!"

(Nalaa-e-Imdad Ghareeb Munaajaat, page 17)

FATWA OF ISMAIL DEHLVI:

"Even disbelievers never considered their idols more than ALLAH. They too considered them to be creation of ALLAH. But the same was their infidelity and polytheism i.e. begging them for needs, gathering of Nazr-o-Nias, calling upon them, considering them their advocates and intercessors. So if one does the same, even if considers them the creation of LORD, still him and Abu Jahal are equal in polytheism."

(Taqwiyatul Imaan, page 8)

ATAULLAH BUKHARI VS AHMED ALI LAHORI

BELIEF OF ATAULLAH BUKHARI:

In Monthly Tajalli-e-Deoband April 1957, 'Aamir Usmani Deobandi writes: one person copied a couplet of Ataullah Bukhari and asked Ahmed Ali Lahori (without mentioned the originator's name) how this couplet is and what about its writer?

The couplet was:

زکاف کعبہ تاکاف کراچی

سراسر کفر و کفر دون کفر

Translation:

"From the 'K' of Ka'ba to the 'K' of Karachi; everything is rejection, rejection or less rejection!"
(Khutbaat Ahraar Sawaata'l Ilhaam)

AHMED ALI LAHORI THEN REPLIED:

"This couplet is too much shoddy and condemned. The writer is deficient of understanding, is brother of Moudoodi the blind and defected, ill-fortuned, truly hypocrite, pulls out the things (wrongly) like Mirza Ghulam Ahmed Qadiyani did. Rebuffs the granted, (thus) is an untrue Muslim!"
(Monthly Tajalli-e-Deoband April 1957, page 30; and other newspapers)

BELIEFS OF SIR SYED AHMED KHAN

BY ASHRAF ALI THANVI:

"This all appalling outcome is due to the English teachings and preaching of his ominous faith of 'Nature' that has changed people's beliefs, looks, deeds and completely destroyed the faith; the colour of his 'Natural' faith and liberated ideology and heresy buff on style of

living, sitting, standing, eating, drinking, in fact every activity (of people).”

(Al-Ifaadaatul Youmia, vol 6, page 98, discourse 132, by Moulvi Ashraf Ali Thanvi)

FATWA OF ASHRAF ALI THANVI:

In a discussion, said that several heresies have been spread by Sir Syed in Indo-Pak. This “Natural” is the ladder and the root of stupidity and losing the way of religion. The next branches have originated from it; this Mirza Ghulam Ahmed Qadiyani was the first who was ambushed in this ‘Natural’ who left behind his teacher Sir Syed and went so ahead that became claimant of prophethood.

(Al-Ifaadaatul Youmia, vol 5, page 106, discourse 181)

BY MR. HAALI PANIPATI:

1 – Consensus of Ummah is not valid verification for Shari’ah.

2 – Qiyas (comparison) by Imams (Jurists) is not the verification of Shari’ah.

3 - To follow (Taqleed) Imams (Great Jurists) is not essential.

4 – The word “Iblees” and “Shaytan” used in Qur’aan doesn’t mean any individual. It only refers inner self of man that does not let him do any good deed, or “Iblees” is the name of power of doing wrong (not reality, just imagination).

5 – It's allowed to eat the sparrows that have been throttled by Christians.

6 – Whether Mi'raaj (the Elevation) occurred from Makkah to Aqsa Masjid or from Aqsa Masjid to the heavens; it has nothing to do with insomnia (in reality). All that happened in the dream, and similarly Shaq-e-Sadr (dissection of chest) also turned out in dream.

7 – Angels are not a separate existence, instead the power of current to attract or repel, strength of mountains, flow of water, growth of trees such powers are labeled as 'angels'.

8 – The incident of Adam (the Man), Angels and Iblees which is told in Qur'aan, no such incident actually occurred but that is only a (fictional) example.

9 – Resurrection after death, consequence and judgment, the measurement, the Paradise and the Hell; all are dependent on mind's eye (imaginary) and not the realism.

10 – It is impossible to see the LORD whether via original eyes or mind's eyes, then what to say about seeing the LORD in life or hereafter!

11 – Qur'aan Kareem doesn't tell about any miracle happened by Hazrat Muhammad (SalALLAHu alaihi waAlihi wassalam).

12 – The verdict in Qur'aan Kareem about cutting the hands of thief, it's not essential to be followed… etc, etc.

(Hayaat-e-Javed, by Mr. Haali Panipati, part 2, page 256-263)

In Hayaat-e-Javed, page 184, Mr. Haali has quoted Sir Syed as follows:

"Wahabi is the person who worships ALLAH and is faithful….. The (British) Government has not taken Wahabis as 'Mu'tamid Alaih' (trustworthy to them) without judgment, instead their loyalty was judged in Ghard war of 1857 when the fire of disputes was on its peak everywhere (against British) and that these (Wahabis) remained firm in loyalty to (British) Government."

BY ANWAR KAASHMIRI SHAYK UL HADEES OF DEOBAND:

"Sir Syed is faithless, heretic, ignorant and misguided."

(Taimiyatul Bayanatul Mushkilaatul Qur'aan, page 320 by Moulvi Anwar Kaashmiri)

SHIBLI NOUMANI VS ANWAR KAASHMIRI, ASHRAF ALI THANVI & KIFAYATULLAH DEHLVI:

BELIEF OF SHIBLI NOUMANI:

"Actual religion of "ARSTU" is that the universe is Qadeem (Old and self-created, not created by ALLAH).

(Kitaabul Kalaam, page 3)

"We do not deny that the parts of the universe are made by someone with special powers. But we admit the universe

is Qadeem (Old and self-created) as it is opinion of one contradictory sect of Muslims i.e. Mu'tazili and is opinion of some leaders of Islam i.e. Faaraabi, Ibn e Sina, Ibn e Rushd etc."
(Kitaabul Kalaam, page 54, by Moulvi Shibli Noumani A'zam-Garhhi, who is also the author of 'Seerat e Nabawi')

ASHRAF ALI THANVI SAYS:

"This Noumani (Shibli of A'zam-Garhh) is also on the footsteps of Sir Syed Ahmed Khan, he has written "Seerat-e-Nabawi" to which 'Naturies (followers of Sir Syed)' respect deeply."
(Al-Ifaadaatul Youmia, vol 5, page 152, under discourse 255, by Ashraf Ali Thanvi)

"And everybody knows what happened to this (Nadviyat of Nadvi Deobandis e.g. Sulaiman Nadvi and current Abul Hasan Nadvi). It was same, having same thoughts, same passions, and same pace as that of 'Natural' (of Sir Syed), there was no difference."
(Al-Ifaadaatul Youmia, vol 5, page 110, under discourse 118, by Ashraf Ali Thanvi)

"Upshot of the Nadvi religion is that one who recites Kalimah (declaration) is a Muslim no matter if he calls ALLAH as a liar, or says Qur'aan is imperfect, whether considers Hazrat Muhammad (salALLAHu alaihi wa'Alayhi wassalam) as Last Prophet from ALLAH or not,

believes on day of resurrection or not, believes in Heaven or Hell or not. Reciting Kalimah is enough for him; then he is the member of Nadva."

FATWA OF KIFAYATULLAH:

In 1332 Hijri, Deobandi scholar Moulvi Kifayatullah wrote a pamphlet "Tohfa Hindiyah" in refutation of Shibli Noumani and published it from the Dehli Press. He says in that:

"Allama Shibli is expelled out of Ahlesunnah Wa Jamaa'at, he is collaborator of Mu'tazili sect and faithless people of past, instead he is their representative in 14th century."

(With reference to: Tawareekh-e-Mujaddid-e-Hizb-e-Wahabia, page 23)

FATWA OF ANWAR KAASHMIRI:

"I demonstrate this faithlessness and insolence of Shibli Noumani to people because in Islam it is not allowed to hide infidel's infidelity."

(Muqaddima Muskilaatul Qur'aan, page 32, by Moulvi Anwar Kaashmiri Deobandi)

HUSSAIN AHMED CONGRESSY VS KHALEEL AMBETHWI

BELIEF OF HUSSAIN AHMED CONGRESSY:

"Possession over a special knowledge is not given to the Holy Prophet (Peace and blessings of ALLAH be upon him), but is given to Iblees (Satan the rejected one, curse of ALLAH be upon him)."

(Shahaab-e-Thaaqib, page 113)

FATWA OF KHALEEL AMBETHWI:

"The person who equalizes Prophet's knowledge to Zaid o Bakr, insanes, children or animals is purely an infidel."
(Almuhannad, page 36)

MR. ABUL KALAAM AAZAAD CONGRESSY VS ISMAIL DEHLVI

BELIEF OF ABDUL KALAAM AAZAAD:

"I myself was not only a blind conformist (blind Muqallid) of Sir Syed, but I used to worship him with the label of conformation (Taqleed)."
(Aazaad ki Kahani, page 384)

FATWA OF ISMAIL DEHLVI:

"Muslim should not follow or make conformation (Taqleed) of any jurist until issue is clear from Qur'aan and Sunnah. Must keep starving and investigating."
(Tazkeerul Ikhwan Baqiya Taqwiyatul Imaan, page 212)

"To think Taqleed is enough for Muqallid (conformist) and not to consider self-investigation to be necessary, this belief is counted among infidelities."
(Tazkeerul Ikhwan, page 88)

MEHMOOD UL HASAN DEOBANDI VS ISMAIL DEHLVI

BELIEF OF MEHMOOD UL HASAN DEOBANDI:

Mehmood ul Hasan considered it necessary to have a teacher for understanding Qur'aan and Hadith, so while praising Qasim Nanotawi and Rasheed Gangohi he writes:

پر نہ ہوں سائق و قائد جو رشید و قاسم
ہم کو کیوں کر ملیں یہ نعمت یزداں دونوں

کون سمجھائے ہمیں مطلب اللہ و رسول
کون سکھائے ہمیں سنت و قرآن دونوں

(قصیدہ محمود الحسن، صفحہ اول)

Translation:

"Why have we got both the gifts of ALLAH i.e. Rasheed and Qasim when there isn't Saaiq and Quaid?

Who will teach us the meaning ALLAH and the Messenger, who will teach us both the Qur'aan andSunnah?"

(Qaseedah Mehmood ul Hasan, page 1)

FATWA OF ISMAIL DEHLVI:

"One, after listening to the Qur'aanic verse "And undoubtedly, We sent down towards you manifest Signs; and none would be denying them but the disobedient", says that nobody can understand the Prophet's saying and nobody can act upon them except pious people and saints is denying this verse (which is infidelity)."
(Taqwiyatul Imaan, page 3)

ASHRAF ALI THANVI VS RAHSEED GANGOHI & ISMAIL DEHLVI

BELIEF OF ASHRAF ALI THANVI:

"What is the specialty of the Prophet (salALLAHu alaihi walayhi wassalam) in certain aspects of knowledge of unseen? Even Zaid, Umar (every Tom, Dick and Harry), rather every insane and children, also all animals and wild creatures are having such knowledge of unseen."
(Hifzul Imaan, page 8, by Ahsraf Ali Thanvi)

FATWA OF RASHEED GANGOHI:

"This belief that the Prophet had knowledge of unseen is obvious Polytheism (Shirk)."
(Fatawa-e-Rasheediya, part 2, page 10)

"Knowledge of unseen is special to ALLAH only; applying this word with any interpretation to someone is not free from polytheism."
(Fatawa-e-Rasheediya, part 3, page 37)

FATWA OF ISMAIL DEHLVI:

"Whether he considers this knowledge to be known by Prophet on his own or by the grace of ALLAH; yet by all means polytheism is proved in this belief."

(Taqwiyatul Imaan, page 10)

KHALEEL AMBETHWI VS RASHEED GANGOHI

BELIEF OF KHALEEL AMBETHWI:

"Conclusively, we must ponder over that after seeing the status of knowledge of Iblees (Satan) and Malakul Mout (Angel of death), proving knowledge of unseen for the pride of universe (Prophet, Peace and blessings of ALLAH be upon him) without any authentic evidence (Nass), is against obvious Nass (evidently authentic sources in Islam); if this is not polytheism then what part of the faith is it? (Meaning, it is absolute polytheism). Vast Knowledge for Seraph of death and Satan is assured with Nass, but where it is inevitably proved from Nass (Qur'aan and Sunnah) for the pride of worlds (Hazrat Muhammad, salALLAHu alaihi walayhi wassalam), through which all Nusoos are rejected and only polytheism is proven."

(Baraheen-e-Qaati'ah, page 51)

FATWA OF RASHEED GANGOHI:

"Molana Rasheed Gangohi, in various judicial decrees, has declared him to be infidel who says

Iblees' knowledge is more than Prophet's (Peace and blessings of ALLAH be upon him)."
(With refrence to: Shahaab-e-Thaaqib, page 109 by Hussain Ahmed Congressy)

HUSSAIN AHMED CONGRESSY VS RASHEED GANGOHI

BELIEF OF PRESIDENT OF DEOBAND HUSSAIN AHMED CONGRESSY:

"Possession over a special knowledge is not given to the Holy Prophet (Peace and blessings of ALLAH be upon him), but is given to Iblees (Satan the rejected one, curse of ALLAH be upon him)."
(Shahaab-e-Thaaqib, page 113)

FATWA OF RASHEED AHMED:

"Molana Rasheed Gangohi, in various judicial decrees, has declared him to be infidel who says Iblees' knowledge is more than Prophet's (Peace and blessings of ALLAH be upon him)."
(With refrence to: Shahaab-e-Thaaqib, page 109)

ISMAIL DEHLVI VS ISMAIL DEHLVI

BELIEF OF ISMAIL DEHLVI:

"Don't think such thing that assisting the dead by reciting Fatiha and feeding is a bad thing. Instead it's preferred and much appreciated."
(Siraat-e-Mustaqeem, page 73)

"In traditional acts like to recite Fatiha, to celebrate Urs (anniversary of a late saint), to do Nazr-Niaz (gathering for Esal-e-Thawab) for dead people; there is no doubt in greatness of these traditions."
(Siraat-e-Mustaqeem, page 63)

WAY OF FATIHA IN CHISHTIA SILSILA:

"First the devotee should do ablution, and sit on knees as in Prayer. And then pray to ALLAH by reciting Fatiha in name of great nobles of the Chishti Series i.e Khwaja Moeen-ud-Deen Sanjari and Hazrat Qutb-ud-Deen Bakhtiyar Kaki; and being too much meek and submissive, pray to ALLAH with their Waseelah (medium) for solution of difficulty. Then start doing 'dou zarbi zikr'."
(Siraat-e-Mustaqeem, page 122)

FATWA OF ISMAIL DEHLVI AGAINST HIS OWN BELIEF:

"The same was their infidelity and polytheism i.e. begging them for needs, gathering of Nazr-o-Nias, calling upon them, considering them their advocates and intercessors. So if one does the same, even if considers them the creation of LORD, still him and Abu Jahal are equal in polytheism."
(Taqwiyatul Imaan, page 8)

AYUB KHAN & EHTISHAMUL HAQ THANVI
VS
ISMAIL DEHLVI

BELIEF OF FORMER PRESIDENT AYUB KHAN & EHTISHAMUL HAQ DEOBANDI:

"Today's evening in Karachi 31st July, President of Nation Muhammad Ayub Khan laid the foundation stone of Quaid-e-A'zam's mausoleum. Moulvi Ehtishamul Haq Thanvi, while addressing, paid tribute to President Ayub, and expressed gratitude to him for taking personal interest in building mausoleum of Quaid-e-A'zam. He said 'laying down foundation stone for Quaid's tomb by President Ayub, an old desire of Pakistani people will be fulfilled'. He (Ehtishamul Haq Thanvi) said 'although Quaid is dead but will remain alive on basis of his thoughts and fundamental ideologies'.

(Daily Kohistan, Lahore 1st August 1960)

FATWA OF ISMAIL DEHLVI:

"People covering the graves with cloth (and putting flowers), writing dates and making mausoleum on them are not Muslims. Making tomb/mausoleum on grave is forbidden whosoever's grave is it."

(Taqwiyatul Imaan ma'a Tazkeerul Ikhwaan, page 84)

ASHRAF ALI THANVI & ABDUL MAJEED ASHRAFI VS ISMAIL DEHLVI

BELIEF OF ASHRAF ALI THANVI & ABDUL MAJEED ASHRAFI:

دستگیری کیجئے میرے نبی
کشمکش میں ہوں تم ہی میرے ولی

جز تمہارے ہے کہاں میری پناہ
فوج کلفت مجھ پہ آ غالب ہوئی

ابن عبداللہ زمانہ ہے خلاف
اے میرے مولا خبر لیجئے میری

(نشر الطیب، از اشرف علی تھانوی)

Translation:

"Do assistance, my Prophet; only you are my friend that I'm indecisive.

Where is my shelter except for yours; the army of grief has invaded me.

O my master Ibn Abdullah! The era is against me, have my acquaintance."

(Nashrut Teeb, by Ashraf Ali Thanvi)

FATWA OF ISMAIL DEHAVLI:

"Whoever proves Tasarruf (possession) of any creation in the universe and thinks him to be advocate for him then polytheism is applied to him even if he doesn't consider him to be equal to ALLAH."

(Taqwiyatul Imaan, page 32, by Moulvi Ismail Dehlvi)

AHMED ALI LAHORI VS AHMED ALI LAHORI

BELIEF OF AHMED ALI LAHORI:

"Listen! I use to say if you name yourself as Maadhu Singh, Ganga Raam; offer five times prayer, give annual charity thoroughly, perform pilgrimage if it is obligated on you, fast thirty days of Ramadan, then I give the judicial decree (Fatwa) that he is an absolutely true Muslim."

(Khuddaam-ud-Deen, Lahore, Shaykhut Tafseer Number)

FATWA OF AHMED ALI AGAINST HIS OWN SELF:

"If one names himself as Abdullah Jaan, Muhammad Deen, ALLAH Rakha, and Muhammad Jaan, but does not offer any prayer, does not fast in Ramadan, never performs pilgrimage even if obligatory, never gives annual charity then I give this judicial decree (Fatwa) that he is absolutely true infidel."

(Khuddaam-ud-Deen, 22nd February 1963, page 42)

AHMED ALI LAHORI VS AHMED ALI LAHORI

BELIEF OF AHMED ALI LAHORI:

"O Lahories! I tell you that Muslims of Lahore are the one praising evil ladies (Kanjari-Nawaz). Now, do only Sikhs go in Heera Mandi? Or someone else goes? All the Muslims go there!"
(Khuddaam-e-Deen, Lahore, 22nd Feburary 1963)

FATWA OF AHMED ALI AGAINST HIS OWN SELF:

"I say that Lahore is city of faithless people. Most of them are shameless, worshippers of evil ladies and perform prostitution."
(Khuddaam-e-Deen, Lahore, Feburary 1963)

MRS. MOUDOODI VS MR. MOUDOODI:

MRS. MOUDOODI IN GATHERING OF MEELAD:

"A few days ago, there was a gathering of Meelad held under the supervision of Mrs. Dr. Abbas Ali in Ladies Club Model Town. Besides reciting Durood Shareef and commemorating the Prophet (Peace and blessings of ALLAH be upon him), Mrs. Moudoodi made a consistent speech regarding the ladies how they should make their lives according to Islam."
(Daily Mashriq, 26/11/65)

FATWA OF MR. MOUDOODI ON MEELAD:

"This celebration which is associated to Prophet (Peace and blessings of ALLAH be upon him) is actually not an Islamic celebration. It has no validation in Islam. Sahabah (May ALLAH be pleased with them all) too never celebrated this day. Alas! This day has been made as Diwali and Sehra."

(Weekly Qandeel, Lahore, 3rd July 1966)

AHMED ALI LAHORI VS AHMED ALI LAHORI

BELIEF OF AHMED ALI LAHORI:

"He (Ahmed Ali Lahori) used to forgive everyone but never forgave polytheist and the one spreading innovation."

(Khuddaam-ud-Deen, Lahore, March 1963, page 13)

FATWA OF AHMED ALI AGAINST HIS OWN SELF:

"Once on the invitation of Maulana Dawood Ghaznavi (Ghair Muqallid Wahabi) there was a meeting at his Madarasa Sheesh Mahal. Hazrat (Ahmed Ali) was already seated. Mr. Moudoodi and Maulana Abul Hasanaat (Barelvi) came afterwards. Hazrat (Ahmed Ali) stood up for every one of them and embraced them.

(Khuddaam-ud-Deen, 8 March 1963, page 12)

ISMAIL DEHLVI & RASHEED GANGOHI VS OTHER DEOBANDI ELDERS

BELIEF OF ISMAIL DEHLVI:

"We don't say it's impossible for ALLAH to tell Lie."
(Yakrozi, page 145)

"If ALLAH could not tell lie then it would definitely be concluded that man has more power than ALLAH."
(Yakrozi, page 145)

BELIEF OF RASHEED GANGOHI:

"Maulana Gangohi, merely following Maulana Shaheed (Ismail Dehlvi), agreed on the matter of possibility of Lie. This quote of him is sheer blame and pretentious assertion. Maulana Gangohi has followed the great late nobles."
(Shahaab-e-Thaaqib page 102)

FATWA OF DEOBANDI INTELLECTUALS:

"It is said that near both (Dehlvi and Gangohi), ALLAH can be Liar or Truthless and it is possible that there is lie in the Book of ALLAH (ALLAH forbid!); but this is false and mere fib and our nobles (scholars) never accepted such belief…. Instead, consider and declare such person infidel and Zoroastrian."
(Shahaab-e-Thaaqib, page 105)

FIRDOUS QUSOORI VS KHALEEL AMBETHWI

BELIEF OF FIRDOUS QUSOORI:

"Commemoration of blessed birth of RasoolULLAH (Peace and blessings of ALLAH be upon him), rather commemoration of blessed dust of his shoes is significantly desirable act."
(Chiraagh-e-Sunnat, page 127)

FATWA OF KHALEEL AMBETHWI:

"Every day this commemoration of birth (of Prophet) is similar to Hindus who celebrate birth of Saang Kanhaiya each year."
(Baraheen-e-Qaati'ah, page 148)

AHMED ALI LAHORI VS ISMAIL DEHLVI

CLAIM OF KNOWLEDGE OF UNSEEN (GHAIB) AND KASHF BY AHMED ALI:

"I'm deeply convinced by the greatness and high calibre of the saints, influenced by the piety and spirituality of those saints more than the so called Pirs and Pirzadas of today. Sitting with the saints, with grace of ALLAH, I have got that much power that I can see as to what's happening with dead person in grave."
(Khuddaam-ud-Deen, Feburary 22nd, 1963)

"Listen! Be conscious! ALLAH has blessed me with the internal eyes. I know the youngsters who used to swear the scholars obedient to English Government and died; their (youngsters')

graves have become pit of Hell. If you don't believe then come on, sit with me! I have learnt this art in over forty years, I will teach you in four years."

(Khuddaam-ud-Deen, Feburary 22nd 1963, page 41)

Marvel: "Once Ahmed Ali was going to Dood-Chak, an old and simple mausoleum came in the way. When his cart stepped ahead, he said 'Moulvi Basheer Ahmed! This grave is completely empty'..... I enquired from my dear Pir brother Moulvi Abdul Haq as to whose grave was that in that perticular circle. He said 'there was a faithless, drunk, intoxicated and addicted person in the nearby village that died in a Chak of district Lailpoor and was also buried therein, but his followers decided to make a fake grave of their master over here so that they could arrange a yearly death carnival of him'."

(Khuddaam-ud-Deen, Feburary 22nd 1963, page 35)

"When Moulvi (Shamsul Haq Afghani) asked Moulvi Ahmed Ali Lahori that if he had visited the shrine of Maulana Ismail Shaheed (Dehlvi) and Hazrat Syed Sahib, resident of Bareilly, in Balakot. He said 'Yes! Maulana Abdul Hannan of Rawalpindi took me'. Moulvi (Shamsul Haq) Afghani asked 'Sir! What is the reason that Syed Ahmed's, who is leader and guide, grave seems

lower to the grave of Ismail Shaheed (Dehlvi). He replied 'Yes! The story is this that I (Lahori) asked the dweller of grave, he said he is not Syed Ahmed Shaheed but his name is Syed Ahmed, he was not the guide of Maulana Shaheed (Ismail Dehlvi), while being near to him people started thinking me as Syed Ahmed Shaheed'."
(Khuddaam-ud-Deen, Lahore, Shaykut Tafseer number, page 44)

FATWA OF ISMAIL DEHLAVI:

"Whatever ALLAH will do with His creation, whether in grave or in hereafter, it is only known to Him. Nobody else knows its reality, neither Prophet nor saint, (creation) neither (knows) his own situation nor of someone else."
(Taqwiyatul Imaan, page 27)

"Polytheism desecrates all the devotions and the ones claiming for Kashf (spiritualism) are victim of it."

AHMED ALI LAHORI VS AHMED ALI LAHORI

SAYING OF AHMED ALI LAHORI:

"I don't say badly to anyone. Those people who label the ones who do not believe on Khatam Shareef and Giyarwi Shareef (gathering of Esal-e-Thawab especially on 11th of Islamic month) as Wahabis, I want their welfare too."

(Khuddaam-ud-Deen Feburary 22nd 1963, page 41)

ACTION OF AHMED ALI LAHORI:

"I am a definite Hanafi. In Lahore, many rituals have been invented. Prostrating to graves, Qawaliare found everywhere [*]. When I oppose these people, then they call me Wahabi. Devil is very treacherous and cursed; he has made faithless as faithful and faithful one as the faithless!"
(Khuddaam-ud-Deen, Lahore, Feburary 22nd, 1963)

[*] A'la Hazrat Imam Ahmed Raza Khan Fadil-e-Barelvi has strictly prohibited from prostration of graves and Qawali in Zubdatul-
Zakiah and Ahkam-e Shari'at and Masaail-e-Samaa' as such till date no Wahabi has said so.

"I advise you that after my death do not get indulged in innovating and grave-worshipping Pir and do not get misguided."
(Khuddaam-ud-Deen, Lahore, 22nd Feburary 1963)

AHMED ALI LAHORI VS DEOBANDI MAGAZINE:

AHMED ALI CLAIMS:

"I'm a definite Hanafi."
(Khuddaam-ud-Deen, Lahore, Shaykut Tafseer number, page 41)

THE SAME DEOBANDI MAGAZINE DEGRADES IMAM-E-A'ZAM ABU HANIFAH:

It has clear antagonism for Imam Abu Hanifah:

"I have never found a high ranked scholar and Muhadith from Syria till India equal to status of him (Anwar Kaashmiri)..... If I swear that this (Anwar Kaashmiri) is the scholar higher in rank than Imam-e-A'zam Abu Hanifah then I will not be a liar in my claim."

(Khuddaam-ud-Deen, Lahore, 18th December 1964)

SAUDI KING SHAH FAISAL VS GHULAM KHAN & ISMAIL DEHLVI

BELIEF OF SHAH FAISAL:

"22 April Lahore (chief reporter): Shah Faisal of Saudi Arabia, while addressing at dinner from Anjuman-e-Himayat-e-Islam, advised the workers to keep holding fast the rope of ALLAH, and let there be no lethargy in their good deeds. ALLAH and His Messenger (SalALLAHu Alahihi wasallam) are watching your deeds."

(Daily Nawa-e-Waqt, 1st Muharammul Haraam 1386 Hijri)

FATWA OF GHULAM KHAN:

"One perceiving Prophet to be present and witnessing is infidel without any doubt."

(Jawaahirl Qur'aan, page 6)

"One not calling him infidel and polytheist is himself an infidel as such."
(Jawaahirul Qur'aan, page 77)

FATWA OF ISMAIL DEHLVI:

"Whether he considers the power of these acts (for the Prophets and saints) to be granted from ALLAH or by their own, is polytheism by all ways."
(Taqwiyatul Imaan, page 10)

'AAMIR USMANI VS KHALEEL AMBETHWI:

BELIEF OF 'AAMIR USMANI EDITOR OF TAJALLI-E-DEOBAND:

"It's my thorough and definite opinion that the Muslim indulging in an open sin is far better than that Muslim who participates in innovations like "Eid Meelad-un-Nabi" (commemoration of birth of Holy Prophet) with having respect for it. Look! Cinema is an open sin, millions of Muslims attend it, but to people in circles of piousness this thought has not been developed to close the eyes to good deeds. But this commemoration and other innovations has got the place of blessing near numerous scholars and nobles. This is known as "Tahreef fid-Deen" (fabrication in the religion). This is such way of sin that has no hope for return."
(Almuneer, Lailpoor, 2nd Jamaad-ul-Awwal 1383 Hijri)

FATWA OF KHALEEL AMBETHVI:

"We and our elder scholars consider it an infidelty to insult the blessed shoes of the Prophet (Peace and blessings of ALLAH be upon him), and also use of the words which offend his blessed birth."

(Almuhannad 'Alal Mufannad, page 46)

IN'AAM KAREEM VS GHULAM KHAN

IN'AAM KAREEM, NEPHEW OF MEHMOOD UL HASAN DEOBANDI, SAYS:

"The date when Lahore was attacked (in 1965), that night two to three persons saw in dream that there was a big gathering at the blessed Masjid 'Raudah' of Prophet of ALLAH (SalALLAHu Alaihi Wasallam). Then suddenly saw Hazrat Muhammad Mustafa (Peace and blessings of ALLAH be upon him) seated on a beautiful speedy horse hurrying towards the Gate of Safety (Baabus Salam). Some people asked 'O Prophet! Where are you going?' He (Peace and blessings of ALLAH be upon him) said 'to the warfare in Pakistan'. Then he suddenly disappeared as a lightning."

(Daily Amrooz, Multan, 15th Jaddil Akhiri, 85 Hijri; Nawa-e-Waqt, 10 October 1956)

FATWA OF GHULAM KHAN:

"When all creations are destitute then how can one be giving and helper and solver of

difficulties (Hajat-Rawa aur Mushkil-Kusha)? People having such faith are sheer infidels and have no (valid) nuptial."
(Jawaahirul Qur'aan, page 147)

DEOBAND VS DEOBAND ABOUT IBN ABDUL WAHAB NAJDI:

KHALEEL AHMED AMBETHWI AGAINST NAJDI:

"It was his (Ibn Abdul Wahab Najdi's) belief that only they are Muslims, whoever is against them is polytheist. On this basis, he had considered slaughter of the Ahle Sunnah and their scholars as lawful."
(Almuhannad, page 13)

Note: This book has signatures of prominent scholars of Deoband e.g. Mehmood-ul-Hasan Deobandi and Moulvi Ashraf Ali Thanvi.

HUSSAIN AHMED CONGRESSY AGAINST NAJDI:

"1. It was belief of Muhammad bin Abdul Wahab Najdi that all Ahle Sunnat and Muslims all over the world are infidels and polytheists, therefore it is permissible and legal rather it is essential to kill them all, get hold of their belongings (e.g assets, women, children etc.).

2. He calls it shameless innovation and forbidden to visit the holy shrine of the Messenger (SalALLAHu Alaihi Wasallam), to

present into the blessed court and to see the sacred mausoleum/tomb.

3. Wahabis use extremely disrespectful words in status of Prophet (Peace and blessings of ALLAH be upon him). Consider praying through mediation (Waseelah) of the Prophet, after his death, as unlawful. It's the dialect of their elders to say that twig of their hand can benefit them more than the entity of Prophet (Peace and blessings of ALLAH be upon him) through which they could keep away the dogs while through the entity of the pride of universe (Peace and blessings of ALLAH is upon him) even this much couldn't be done.

4. These malignant rascal Wahabis consider salutations, greetings upon the Prophet (Durood bar Khairul Anam), recitation of (book) Dalaail-ul-Khairaat and Qasidah Burdah and (Qasidah)Hamzia, detestable, too vile and odious. Conclusively, he (Ibn Abdul Wahab Najdi) was a tyrant, rebellion and bloody mutineer man."

(Shahaab-e-Thaaqib, page 50-52 by Moulvi Hussain Ahmed Congressy, President of Madarasa-e-Deoband)

ANWAR KAASHMIRI AGAINST NAJDI:

"Muhammad Bin Abdul Wahab Najdi was a less knowledgeable and a nonsense man, that's why he had no apprehension in passing on a decree (Fatwa) of infidelity (making Takfeer)."

(Muqaddima Faiz-ul-Bari, page 171, by Moulvi Anwar Kaashmiri)

QARI MUHAMMAD TAYYAB DEOBANDI AGAINST NAJDI:

"He never felt any anxiety in declaring many legal and authentic things as prohibited."

(Mahnama Darul Uloom Deoband, Feburary 1963, page 41, Muhtamim Madarasa-e-Deoband Qari Tayyab)

BUT RASHEED AHMED GANGOHI LOVES NAJDI AND HIS ACTS:

"Followers of Muhammad Bin Abdul Wahab are called Wahabis. His beliefs were excellent and his jurisprudence was Hambali."

(Fatawa-e-Rasheediya, page 8, volume 1)

"Muhammad Bin Abdul Wahab..... He was a follower of Hadith, used to stop innovation and polytheism."

(Fatawa-e-Rasheediya, page 178)

DECISION OF MURTAZA HASAN DARBHANGI CHANDPURI

"If some scholars of Deoband were really as they were according to (Maulana Ahmed Raza) Khan (Barelvi) Sahib then proving them infidel (making their Takfeer) was obligatory for Khan Sahib. If he would not call them infidel he himself would have become infidel. Similarly as when the corrupt beliefs of Mirza (Qadiyani) were known

and became evident to scholars of Islam, it became obligatory for them to prove and call Qadiyanis and Mirza Sahib as infidel and disbeliever, if otherwise they didn't call Mirza or Qadiyanis as infidel then they themselves, whether them be Lahoris or Qadiyanis etc., would become infidel and disbeliever, because one who doesn't call an infidel as infidel is himself an infidel.
(Ashadul 'Azaab, page 13)

ALLAH in the name of, the Most Beneficent, Merciful
Salutations be upon his the last Prophet Muhammad SalALLAHu alaihi wa'Alayhi wassalam.

ستارے جھلملا کے زیر داماں سحر آئے
ابھی تک جاگتا ہوں کہ شائد فتنہ گر آئے

ANSWER TO OBJECTIONS ON TAKFEERI AFSANA:

Deobandis have accepted 43 out of 48 Takfeers from their "Takfeeri Afsana (whose English is Deoband Vs Deoband)". It was a death letter to all Deobandi Wahabis. Great loss to Deobandis can be imagined through this that this small pamphlet (Takfeeri Afsana) has been printed and published since 35 years. Open challenges and letters were sent to the Deobandi scholars and have been sent many times, but

they could not make any answer for a long period of time. This pamphlet (Takfeeri Afsana) stood fast in their throat as the bifurcated twig. Wherever this pamphlet reached, paper boat of Deobandi'ism drowned. After having a long period of time in consideration and meticulousness, some professionally so called Deobandi debaters sat in a conference to save crystal palace of their self-forged religion from the triumphant bloody slashes of pen of Imam Ahmed Raza Barelvi (ALLAH's mercy be upon him), for this some steps were seen. Shaykh ul Qur'aan of Deobandis Mulla Ghulam Khan, President and Shaykh ul Hadith of Khair ul Madaaris Shareef Kashmiri and Mulla Abdul Sattar Lailpoori unitedly compiled and agreed that a diminutive but answer of the Takfeeri Afsana must be published so that business of sedition and incitement to mischief, contradiction, misunderstanding and unrest may carry on. Thus, these immatures decided that they would publish a pamphlet by the name of Mulla Yousuf Rahmaani.

Therefore, a pamphlet by the ignorant name of "Saif-e-Rahmaani 'Ala 'Anq Raza Khani" appeared at the scene. It was required that as we posted Takfeeri Afsana to almost all the well-known scholars of Deoband and challenged for its answer, they should have sent their answer to us, but this was kept in dark as they knew its quality of consistency, and they just made people

of their own home happy by showing this so called answer.

At last the answer reached me through an eminent researcher and Mujaahid of Ahle Sunnat Maulana Abu Dawood Muhammad Sadiq Rizawi (Mad Zillahul 'Aali); and after looking at that it seemed it was 'Khoda Paharh, Nikla Chooha' (meaning as a result of great hardwork they didn't get any reasonable reply from them). Illiterate writer and self-written debater of Islam with name Yousuf Rahmaani has provided good material for mortifying his own scholars. Its answer is being published separately but as beloved brother Maulana Hafiz Qari Gohar Ali Qaadiri wished to publish the 4th edition of Takfeeri Afsana so it was thought to publish the answer to "Saif-e-Rahmaani" which was written in reply of Takfeeri Afsana in the edition jointly.

PEAK OF SIGHTLESSNESS:

Readers would be amazed after knowing that self-mentioned debater of Islam Moulvi Yousuf Rahmaani has diminutively answered 5 out of forty eight (48) statements in Takfeeri Afsana, namely "Scam of Mulla Muhammad Hasan Ali Rizawi (the compiler of Takfeer Afsana)" on page 62, "2nd Scam of Mulla Muhammad Hasan" on page 64, "3rd Scam of Mulla Muhammad Hasan" on page 69, "4th Scam of Mulla Hasan" on page 72, "5th Scam of Mulla Muhammad Hasan" on

page 76; as if he has confessed left over 43 infidelities and contradictions of his elderly scholars. And has called the five chosen matters as ‘Scam’ (Dajl), but these scams are not of ours, they are of his own elders and so called scholarly intellectuals. We are not the writer of this Takfeeri Afsanainstead we are the compilers and narrator only (of contradictions of Deobandis scholars).

Everything is quoted from books of the prominent scholars of Deoband. Moulvi Yousuf uses a foul language for us; whatever ill-manners he show, all goes for his own elders but this is the peak of sightlessness and tyranny. Writer of Saif-e-Rahmaani has written in its introduction, page 10-11 that “Knowledge of Mulla Muhammad Hasan Ali Rizawi Melsi has been exposed right where he has not started Takfeeri Afsana in the praise of ALLAH and by sending salutations on Prophet (Peace and blessings of ALLAH be upon him). It’s stated in Hadith that the effort which has not started ‘in the name of ALLAH’ or with praise of ALLAH goes in loss and the Devil gets involved in it.”

While the one who is not blind like Rasheed Ahmed Gangohi can see clearly with eyes that on the title page of this Takfeeri Afsana (the Urdu edition) ‘ALLAHu Akbar’ is written and on first page ‘786/92’ is written which means “ALLAH in the name of the Most Affectionate, the Merciful”

and next to it this verse of glorious Qur'aan is quoted prominently.

"Surely, as to those who are destined to infidelity, it is alike whether you warn them or warn them not, they will never believe."
(Al-Qur'aan, Surah Baqarah, 2:6)

The very answer can expose deceit and pretense of writer of so called Saif-e-Rahmaani. After this, see the answers to his five scams number wise and snicker on the irrational foolish Deobandi'ism.

DEOBANDI SCAM NO. 1:

"It's written in bold letters on page 35 of Takfeeri Afsana 'Ahmed Ali Lahori's claim for Kashf and knowledge of unseen (Ilm-e-Ghaib)' while Maulana Ahmed Ali Lahori has only claimed for his Kashf, and Mulla Hasan Ali Melswi wrote it as knowledge of unseen. How come one who doesn't know definations, division and difference between knowledge of unseen and Kashf understands the statements of scholars? While one who calls Kashf as knowledge of unseen, scholars have declared him as infidel. See the Fatwa of Maulana Thanaullah Panipati Hanafi that 'Saints don't have knowledge of unseen. Yes! This can be said that saints get news or Kashf about the veiled things due to their spiritual sight, and saying that saints have knowledge of unseen is

infidelity' (Irshaadut Talibeen, page 20, copied from weekly Chattan, 11 March 1963)."

FIRST ANSWER TO SCAM 1:

See Firoz ul Lughaat on page 509 "Kashf" in which it is written "(it is) masculine, (it means) to open, show of the unseen (Ghaib ka izhaar)".

SECOND ANSWER TO SCAM 1:

Illiteracy of Deobandi the ignorant can be envisioned by the fact that to quote Qazi Thanaullah Panipati he is the slave of the weekly Chattan. It's not viable for him to even quote directly from 'Irshaadut Talibeen'. Then his claim is this that scholars have declared him an infidel who calls Kashf as knowledge for unseen, while actually it's nowhere found in the quoted statement of Qazi Thanaullah Panipati. If his own quoted statement mentioned above is seen thoroughly then surely Fatwa of infidelity is not given on saying Kashf as knowledge of unseen, instead Fatwa is given on this:

"Saying that Prophets and saints have knowledge of unseen is infidelity."
(Saif-e-Rahmaani, page 46, by Mulla Yousuf Rahmaani Deobandi)

Now where is Fatwa of infidelity, on the one who says Kashf as knowledge of unseen, in it? Left over is the Fatwa of infidelity on knowledge of unseen to saints, for that Qazi Thanaullah

means thinking and calling it to be possessed without the grace of ALLAH then it is infidelity. Even if the writer insists that considering one who believes knowledge of unseen for saints is infidel in any case then we will say that this verdict of writer of Saif-e-Rahmaani fits upon Haji Imdadullah Makki Sahib who is spiritual guide of his elderly scholars like Rasheed Ahmed Gangohi and Asharf Ali Thanvi. See, he says:

“People say that Prophets and saints don’t have knowledge of unseen, I say to whom bona fide people look at they have perception and visualization of unseens.”

(Shumaim-e-Imdadiya, vol 2, page 61)

یوں نظر دوڑے نہ برچھی تان کر

اپنے بیگانے ذرا پہچان کر

DEOBANDI SCAM NO. 2:

“Mulla Muhammad Hasan Ali Rizawi has quoted two couplets of Maulana Haji Imdadullah Muhajir Makki which he pleaded to his spiritual leader Khwaja Noor Muhammad Sahib in state of unconsciousness/possessed and zest (Wajd o Zouq), those are:

تم مددگار مدد، امداد کو پھر خوف کیا

عشق کی پرسن کے باتیں کانپتے ہیں دست وپا

اے شہ نور محمد ،وقت ہے امداد کا
آسرا دنیا میں ہے ازبس تمہاری ذات کا

(تکفیری افسانہ، صفحہ ۵)

Translation:

"You are, O Noor Muhammad, the remarkably beloved of ALLAH; you are the deputy of Hazrat Muhammad Mustafa (SalALLAHu Alaihi Wasallam) in India.

You are the helper then what to worry for assistance; but hands and feet shiver when hear communications of love ('Ishq).

O master Noor Muhammad! This is the time for assistance; the only reliance in the world is your personality."

(Takfeeri Afsana, page 5)

In competition to these he (Hasan Ali Rizawi) has quoted the couplets of killer of polytheist Maulana Ismail Shaheed which he alleged for other normal matters and not for the state of Wajd o Sukr(unconsciousness and oblivion). Maulana Ismail Shaheed's statement is as followed:

تجھ سوا مانگے جو غیروں سے مدد
فی الحقیقت ہے وہی **مشرک اشد**

دوسرا اس سا نہیں دنیا میں بد
ہے گلے میں اس کے **حبل من مسد**

سب سے اس پر لعنت وپھٹکار ہے
مردوں سے حاجتیں مانگنا اور ان کی منتیں منا **کفار کی راہ** ہے

(تکفیر افسانہ، صفحہ ۵)

Translation:

"One who asks help from others; in reality he is extreme Mushrik (polytheist).

There is no other evil like him in the world; there is 'a rope of palm fiber' in its neck.

Curse and damnation be on him from all; to plead dead and beg for necessities is the way of pagans."

(Takfeeri Afsana, page 5)

Deobandi Interpretation 1:

"If there came any difficult and complicated issue, Maulana Imdadullah Muhajir Makki used to solve that academic trouble and difficulty by asking his guide Haji Noor Muhammad."

(Saif-e-Rahmaani, page 65)

Deobandi Interpretation 2:

"Those are couplets of Maulana Imdadullah Muhajir Makki in which he pleaded to his spiritual guide in state of Wajd o Zauq o Sukr (unconsciousness, oblivion and zest), while the Fatwa of Ismail Shaheed is applied on the one who beliefs so in state of normal, not in unconsciousness and zest."

(Saif-e-Rahmaani, page 65-66)

ANSWER TO SCAM 2:

Now it is revealed that Shari'ah and Tareeqah (divine law and mysticism) are two separate things in Deobandi creed. By making an excuse of Wajd o Zouq o Sukr, writer of Saif-e-Rahmaanihas said that thing which none of Deobandi scholars has said till date, nor he has quoted any of his scholars. Instead, he has tried to hide in the shelter of Mufti Ahmed Yaar Khan Naeemi Gujrati Sahib and Maulana Ahmed Saeed Shah Kazmi Sahib. As a need, the writer of Saif-e-Rahmaanishould have presented proofs from the Divine Book and Sunnah in approval of keeping beliefs of polytheism in sate of Wajd and Sukr. But how come the ignorant, who quotes from weeklyChattan, is aware of the Book and Sunnah and Tafseer and Hadith and Jurisprudence? If all Deobandi scholars confess that to call the Prophets, nobles and saints for help in state

of Wajd andSukr (possessed/unconscious, zest, oblivion) is lawful then most of the issues will then be solved on its own. The writer of Saif-e-Rahmaani realized this thing when the verdict of Ismail the slaughterer (who was killed by Muslims) made Haji Imdadullah a polytheist and cursed. When a Sunni Muslim pleads as:

غوث اعظم بمن بے سر وساماں مددے

قبلۂ دیں مددے کعبۂ ایمان مددے

بگر داب بلا افتادہ کشتی!

مدد کن یا معین الدین چشتی

Then he is called as infidel without listening to any interpretation of Wajd and Zauq andSukr but when Haji Imdadullah Sahib is proved as polytheist and cursed according to Fatwa of Ismail the slaughterer then Wajd and Zauq and Sukr comes on the way. Has the Shari'ah Ruling given full relaxation in keeping corrupt, polytheist and cursed beliefs while in state of Wajd and Zauq andSukr?

Contradicting Dialogue:

At one side the ignorant writer is sacrificing his own scholar by referring those couplets as special to Wajd o Zauq o Sukr, but other side he

says “If there came any difficult and complicated issue, Maulana Imdadullah Muhajir Makki used to solve that academic trouble and difficulty by asking his guide Haji Noor Muhammad”.
(Saif-e-Rahmaani, page 65)

If the matter was only in difficult and complicated issue and Haji Imdadullah Sahib used to solve only academic troubles and difficulties then what was the need to present excuses of state ofWajd o Zauq o Sukr? Even today people ask solutions for complicated and academic matters to their scholars. Deobandis also do! What’s the need to swindle in it? But it must be kept in mind that the matter is not only of solution of complications and academics, but near to Haji Imdadullah Sahib it’s lawful to plea saints of ALLAH everywhere in the world and in hereafter. Need for solution of complications and academic matters can occur in this world but Haji Imdadullah Sahib saying this about till the Day of Judgement. It is written in the end of the same poem:

اے شہ نور محمد، وقت ہے امداد کا
آسرا دنیا میں ہے از بس تمہاری ذات کا

تم سوا اوروں سے ہرگز کچھ نہیں ہے التجا
بلکہ دن محشر کے بھی جس وقت قاضی ہو خدا

آپ کا دامن پکڑ کریوں ک ہوں گا برملا

اے شہ نور محمد وقت ہے امداد کا

Translation:

"O master Noor Muhammad! This is the time for assistance; the only reliance in the world is your personality.

Except for you, there is no appeal to anyone; rather also on that Last Day when LORD will be the Judge.

I will hold your support and will continue saying; O king Noor Muhammad! This is time for help."

It should be noticed that Haji Sahib is saying this about his spiritual guide that "The only reliance in the world is your personality" and "except for you, there is no appeal to anyone in this world", rather tomorrow on the Day of Judgement when ALLAH will be the Judge even then "I will hold your support and will continue saying; O king Noor Muhammad! This is time for help".

Tell us! Which complicated and difficult academic issues will be solved on the Day of Judgement while Doomsday is Daar ul Jazaa (house of result)? Will Haji Imdadullah Sahib ask solution of complicated academic issues to Maulana Noor Muhammad Sahib on the Day of Judgement? Why you are exposing your ignorance and stupidity by presenting such meaningless interpretations? If Haji Imdadullah

Muhajir Makki Sahib can plea to his spiritual guide, can call upon him, consider him listener of worries and solver of difficulties (Mushkil-Kusha) in state of Wajd o Zauq o Sukr, then does a Sunni Muslim call upon and plea for help to Syedna Ghouth-e-A'zam king of Baghdad or Khwaja Ghareeb Nawaz king of India with hatred and antagonism rather than in state of Jazb o Zauq o Wajd (possessed, zest, unconscious)?

DEOBANDI SCAM NO. 3:

"In Takfeeri Afsana on page 38 under the title "Deobandi Magazine degrades Imam-e-A'zam Abu Hanifah" it is written "I have never found a high ranked scholar and Muhadith from Syria till India equal to status of him (Anwar Kaashmiri)..... If I swear that this (Anwar Kaashmiri) is the scholar higher in rank than Imam-e-A'zam Abu Hanifah then I will not be a liar in my claim."
(Khuddaam-ud-Deen, Lahore, 18 December 1964)

Deobandi Interpretation 1:

Haziness and confusion of Yousuf Rahmaani can be anticipated by the fact that the debased interpretation he has put to refute this reference that is the bizarre example of madness. He says "If these words mean reality then the president of 'Pak-Sunni Tanzeem' can also be blamed. Writes about Qazi Muhammad 'Aaqil Sahib:

بو حنیفہ وقت خود لاریب شک

گفت فخر تونسہ آں پیرے بحق

(With reference to Saif-e-Rahmaani, page 70)

ANSWER TO SCAM 3:

Now a sensible person should let us know if this is an answer? We have quoted reference of Khuddaam-ud-Deen, which is resposible representative of all Congressy Deobandi Wahabi World, of Ahmed Ali Lahori, the only Shaykh ut Tafseer of Deobandis and ex-Leader of Jam'iatul Ulema-e-Islam, which was about Shaykh ul Hadith of Madarasa-e-Deoband (Anwar Kaashmiri) who is among the highly prominent scholar of Deoband. It says:

"If I swear that this (Anwar Kaashmiri) is the scholar higher in rank than Imam-e-A'zam Abu Hanifah then I will not be a liar in my claim."
(Khuddaam-ud-Deen, Lahore, 18 December 1964)

Writer of Saif-e-Rahmaani must see with open eyes that in the above statement, it is written in Khuddaam-ud-Deen "If I swear..." This claim was supported with swear while matter of Qazi Muhammad 'Aaqil's matter is not supported with swear. Then it has been pledged that Anwar

Kaashmri is greater than Imam-e-A'zam in that statement. And in the statement praising Qazi 'Aaqil, he has been called "بوحنیفہ وقت, Abu Hanifah of his era" by Maulana Ghulam Jahaniyan Sahib, there is no harm in saying Abu Hanifah or Imam-e-A'zam of his era/time. Issue is to call someone greater in status than Imam-e-A'zam Abu Hanifah with pledge. These two statements carry immense differences among each other.

But how can one use his mind if he has Devil enclosed in it (Jis key Dimagh mein 'Deo' Band ho)? There is no harm in calling someone as Ghazali of his time, Ghouth of his era, Raazi of age or Qutb of today. Issue is in calling someone higher in rank than Imam Ghazali, Imam Raazi and Ghouth-e-A'zam with pledge. Then the justification presented by writer of Saif-e-Rahmaani is totally fake blame that on the posters of Urs (anniversary of a late saint), A'la Hazrat is written as Imam-e-A'zam. This is also his sightlessness because in Urs of both Imam-e-A'zam and Syedi Muhadith-e-A'zam in Lailpoor is arranged jointly whose combined poster is published, in which Hazrat Syedna Abu Hanifah is labeled as Imam-e-A'zam and no one else. Even if someone writes such words, it would be a separate matter but Khuddaam-ud-Deen has pledged for the superiority of Anwar Kaashmiri to Imam-e-A'zam Abu Hanifah (RahmatULLAH Alaih). How could both these matters be same? Be ashamed, atleast a tittle!

Yousuf Rahmaani Degrades Imam-e-A'zam:

Writer of Saif-e-Rahmaani writes on page 71 "Instead, it is our belief that if saying of Imam-e-A'zam is against Qur'aan and Hadith then we will reject that too". This is the babbled "Hanafiyah" of Deobandis as if near to them the matters of Imam-e-A'zam can be contradictory of Qur'aan and Hadith and even with the claim of being Hanafi you do not feel any shame or embarrassement in snubbing it then why are you betraying Muslims by the label of Hanafi? Have you ever announced to reject away the insulting and shameless statements of Ashraf Ali Thanvi, Rasheed Ahmed Gangohi, Qasim Nanotawi and Khaleel Ambethwi ???

DEOBANDI SCAM NO. 4:

Writer of Saif-e-Rahmaani says "It is written in Takfeeri Afsana, page 31, with the title 'Belief of Ahmed Ali Lahori' that 'Listen! I use to say if you name yourself as Maadhu Singh, Ganga Raam; offer five times prayer, give annual charity thoroughly, perform pilgrimage if it is obligated on you, fast thirty days of Ramadan, then I give the judicial decree (Fatwa) that he is an absolutely true Muslim' (Khuddaam-ud-Deen, Lahore, Shaykhut Tafseer Number)".

Deobandi Interpretation 1:

"Ahmed Ali Lahori has said that if a person recites and believes in Kalima

“لا اله الا الله محمد رسول الله” (the declaration of faith), performs Hajj, gives annual charity then he is Muslim no matter whatever his name is.”
(Saif-e-Rahmaani, page 73)

ANSWER TO INTERPRETATION 1 OF SCAM 4:

We challenge that if you show the words of Kalima in statement of Ahmed Ali Lahori then we will give you One Thousand Rupees. Also, it is to be asked that Ahmed Ali Lahori is not Shaarih(an explanatory) then on what basis he is permitting to adopt names like Maadhu Singh and Ganga Raam? Had not the Prophet (Peace and blessings of ALLAH be upon him) refuted to adopt names of polytheism? Didn't forbid indulging Non-Islamic names in Islamic names? Who is Ahmed Ali Lahori to permit names like Ganga Raam, Maadhu Singh? Most probably this was the reason that Deobandi Ameer-e-Shari'at Ataullah Bukhari adopted name “Pandit Kirpa Raam Barham Chaari” in jail of Denaajpur.
(Kitab-e-Ataullah Bukhari, page 20)

Anyhow! If names like Maadhu Singh and Ganga Raam are not forbidden then from today we too will be calling Mulla Yousuf Rahmaani as Moulvi Ganga Raam.

Deobandi Interpretation 2:

Moulvi Ganga Raam copied the other statement which contradicted this statement on page 74 of Saif-e-Rahmaani “If one names himself

as Abdullah Jaan, Muhammad Deen, ALLAH Rakha, and Muhammad Jaan, but does not offer any prayer, does not fast in Ramadan never, performs pilgrimage even if obligatory, never gives annual charity then I give this judicial decree (Fatwa) that he is absolutely true infidel." (Takfeeri Afsana, page 31; Khuddaam-ud-Deen, 22 February 1963, page 42)

Moulvi Ganga Raam interprets it this way "If even one denying the obligations and essentilities (Faraaid-o-Wajibaat) is not an infidel then who is? What's the meaning of Hadith "من ترک الصلوۃ متعمدا فقد کفر (الحدیث)" then? And why did Hazrat Abu Bakr announced a battle against refuters of annual charity?

ANSWER TO INTERPRETATION 2:

It's Answer has already been given by Moulvi Ganga Raam that he says "If even one denying the obligations and essentilities (Faraaid-o-Wajibaat) is not an infidel then who is? What's the meaning من ترک الصلوۃ متعمدا فقد کفر (الحدیث) then?" As an answer, Moulvi Ganga Raam should know that the meaning (of Hadith) is same which you've said that one who refutes (becomesMunkir of) obligations, prayers, fasting, annual charity, pilgrimage is infidel, but one leaving them due to laziness and carelessness then he's not an infidel. Over here, to refute means to deny its obligation and denier of obligation is verily an

infidel. Consequently, Moulvi Ganga Raam has also agreed on this that Hazrat Syedna Abu Bakr Siddeeq (Radi ALLAHu Anh) waged war against the refuters of obligation of Zakah (annual charity); over here he himself is saying that the people who don't give Zakah are great sinners but not infidels. Otherwise, (if this difference is not considered then) Moulvi Ganga Raam should stand up with his Deobandi army and announce a war against those who don't pay annual charity as compliance to Hazrat Abu Bakr Siddeeq. Thus ignorant Moulvi Ganga Raam should understand that one who denies the obligation of prayer, fasting, pilgrimage, annual charity is an infidel but one who is lazy in its fulfillment will be called as a great sinner but not an infidel, one not performing (Be-'Amal, yet beliefs them to be obligations on him) will not be called as infidel.

Fatwa of Mufti of Deoband:

Mufti Mahdi Hasan of, Headquarter of Moulvi Ganga Raam, Madarasa Deoband, in his Fatwa (judicial decree) in 14/06/1970 says while writing about Founder of Jamat-e-Islami Mr. Moudoodi "His views are not correct, he doesn't consider that Muslim a Muslim who doesn't fulfil acts (Be-'Amal)".

(Tehreek-e-Moudoodiat Apnay Asli Rang Mein, page 32)

This Fatwa has signatures of Mufti Ayzaaz Ali Amrohi, and stamp of "Darul Ifta" of Deoband. But if even after this, Moulvi Ganga Raam considers those Muslims who don't fulfil religious acts (Be-'Amal) as infidels then he should also implement this on one who breaks his fast.

Moulvi Ganga Raam against Founder of Madarasa-e-Deoband Qasim Nanotawi:

"(Incident no. 373): Hazrat (Nanotawi) was eating cooked beans in the premises of Masjid and asked (Moulvi Rafee'-ud-Deen) to join. Then I (Moulvi Rafee'-ud-Deen) replied "Hazrat! I am fasting". He again invited after sometime to join, I went and started eating without any hesitation while 'Asr prayers had been offered and "Iftar" was near (yet was not time for Iftar/time of legally breaking the fast). Mr. Qasim said ALLAH Almighty will reward you more than the standard reward for this fast."

(Arwaah-e-Thalaatha, page 379)

Now, Moulvi Ganga Raam should put Fatwa of infidelity on Founder of Madarasa-e-Deoband Qasim Nanotawi and Moulvi Rafee'-ud-Deen, do it quickly!

DEOBANDI SCAM NO. 5:

We wrote on page 33 of Takfeeri Afsana "He (Ahmed Ali Lahori) used to forgive everyone but never forgave polytheist and the one spreading innovation."

(Khuddaam-ud-Deen, Lahore, March 1963, page 13)

We presented Moulvi Ahmed Ali's this act contradicting to the statement: "Once on the invitation of Maulana Dawood Ghaznavi (Ghair Muqallid Wahabi) there was a meeting at his Madrasa Sheesh Mahal. Hazrat (Ahmed Ali) was already seated. Mr. Moudoodi and Maulana Abul Hasanaat (Barelvi) came afterwards. Hazrat (Ahmed Ali) stood up for every one of them and embraced them.
(Khuddaam-ud-Deen, 8th March 1963, page 12)

We proved this contradiction in belief and deed by the fact that people whom he considered to be polytheists and of innovation, yet he respected them too, to whom he stood and embraced also. To this matter, the following Deobandi interpretation is presented.

Deobandi Interpretations:

Ignorant writer of Saif-e-Rahmaani states:

1. "While following his A'la Hazrat and raising the slogan of 'Ya Shaykh Abdul Qaadir Jeelani Shai-an Lillah', Mulla Muhammad Hasan Rizawi has admitted that in reality Maulana Abul Hasanaat Barelvi is polytheist and infidel.

2. The Holy Prophet (Peace and blessings of ALLAH be upon him) too embraced Non-Muslims and laid his mantle for them.

3. Maulana Abul Hasanaat was not a "Raza Khani" as you people..... If a person comes forward for forgiveness then is he forgiven or not?"

(Saif-e-Rahmaani, page 78)

ANSWER TO SCAM 5:

It seems the so called debater of Islam Ganga Raam has gone insane, where have we written Allama Maulana Abul Hasanaat Syed Muhammad Ahmed Qaadiri (RahmatULLAH Alaih) as an innovator and polytheist (May ALLAH forbid)? This is his mere blindness and devilish perception.

We haven't written even a word, rather not even a letter of our own. Meaning is that they themselves declare scholars of Ahle Sunnat as polytheists and innovators but as respect of a scholar Allama Abul Hasanaat Qaadiri among the same scholars of Ahle Sunnat, Deobandi Shaykh ut Tafseer Ahmed Ali Lahori stood for him and embraced him. If he really was an innovator and polytheist then why he stood up for him? Why embraced him? It's clearly stated in Qur'aan about polytheist "O believers! These polytheists are totally impure". If (May ALLAH forbid) Maulana Abul Hasanaat Qaadiri was a polytheist and innovator, and his beliefs (Present and Witnessing, knowledge of unseen for Prophet SalALLAHu Alaihi Wasallam, etc.) were of polytheism then following what rule of Shari'ah

did (Ahmed Ali) embrace him? And for Mr. Moudoodi, Moulvi Ataullah Bukhari and Ahmed Ali Lahori have declared him to be one of the thirty "Dajjaals" and to include him in the list of Muslims is the mortification of religion, then by what mean he stood in his respect, embraced him? How did he hug to one of the thirty Dajjaals? Was Shaykh ut Tafseer of Deobandi born to respect and embrace and welcome Dajjaals? What's the meaning of this respect to whom he considers to be polytheist and Dajjaal?

Left over is why Prophet (Peace and blessings of ALLAH be upon him) laid his mantles (for the polytheists), the reason is that the Prophet is mercy for worlds, is communicator of unseen; he knew to whom his words and courteous deeds were going to affect among the disblelievers and polytheists and who were going to accept faith and till what time they would accept faith. If the ignorant Deobandi writer and debater Ganga Raam insists upon the matter that it is correct to have respect for the polytheists then you yourself tell us as to why Ahmed Ali Lahori wrote this that he never forgave polytheists and those who spread innovation. So, tell us whether this deed was against the Sunnah of Prophet or not, because according to saying Mulla Rahmaani the Holy Prophet (Peace and blessings of ALLAH be upon him) used to lay his mantle for polytheists and used to respect them. But Ahmed Ali Lahori Sahib never

forgave polytheists and innovators. Is his deed not contradictory to Sunnah of Prophet?

Left over is the foolish stretch that Maulana Abul Hasanaat (Alaihir Rahmah) was not Barelvi like us. Verily Allama Abul Hasanaat (Alaihir Rahmah) was a true Sunni Rizawi Barelvi having true beliefs, and was claimant and standard bearer of Maslak-e-A'la Hazrat Fazil-e-Barelvi (Alaihir Rahmah). For clearing doubts, see Khutba-e-Sadaarat Hazrat Maulana Abul Hasanaat Qaadiri Sadar Markazi Jami'at-e-Ulema-e-Pakistan (Page 4).

He has said:

"At one place to bring change and accept the newly meaning of Last Prophecy concept into practice, bomb of "Tahzeerun Naas" was thrown. At other, by covering as "Auhaam-e-Batila" knowledge and concept of Prophecy was attacked severely. Somewhere by keeping the name "Baraheen-e-Qaati'ah", thunder of falsehood was thrown on Muslims. By producing thousands of such worldly revolts, snatching away of faith was attempted. In this delicate situation, prominent scholars of Ahle Sunnat like A'la Hazrat Imam-e-Ahle Sunnat Mujaddid of this century (Imam Ahmed Raza), Sadr ur Afadil Moulna Muhammad Naeem-ud-Deen Muradabadi and Hazrat Abil Mukarram Maulana Mufti Muhammad Shah Abu Syed Muhammad Deedar Ali Sahib guided Muslims and saved their

precious faith from the devilish acts of Deobandi'ism."

Tell us Moulvi Ganga Raam! Is Allama Abul Hasanaat a Sunni Rizawi Barelvi like us, rather even far more than us, or not?

It will be a falsehood if this blame is accepted that Maulana Abul Hasanaat went to apologize, (had Ahmed Ali Lahori and Maulana Dawood Ghaznavi got the rights and authorities of forgiveness and not ALLAH?); if so then it also means Moulvi Ahmed Ali himself walked to apologize and to resign from his so called Hanafiyah from Ghair Muqallid Moulvi Dawood Ghaznawi at his Madarasa? Before writing this devilish statement, Mulla Ganga Raam did not even think thatKhuddaam-ud-Deen has written 'there was a meeting invited by Maulana Dawood Ghaznawi (Ghair Muqallid) in his Madarasa Sheesh Mehel'. Is 'meeting' known as 'gathering for apology'? Allama Abul Hasanaat was chosen and accepted as a president and Imam and representative and it was agreed in 1952 to choose him as President of "Tehreek-e-Khatm-e-Nubuwat" by Moulvi Ataullah Bukhari, Moulvi Ahmed Ali Lahori, Abdullah Darkhwasti and Moulvi Dawood Ghaznavi etc. If they had to make him apologize they could do it at the time when vowed him as President. But we say that all these are the devilish thoughts and perceptions of Moulvi Ganga Ram. Deception, fraud and scam

are his destiny, and same is the vicinity of their moralization. ALLAH's curse be upon the liars!

EMINENT SCHOLARS OF DEOBAND IN GUNPOINT OF SAIF-E-RAHMAANI

HAJI IMDADULLAH SAHIB VS YOUSUF RAHMAANI:

BELIEF OF HAJI IMDADULLAH:

He says "People say that Prophets and saints don't have knowledge of unseen, I say to whom bona fide people look at they have perception and visualization of unseens. Actually this knowledge is true; (the deniers say) the Holy Prophet (SalALLAHu Alaihi Wasallam) did not have knowledge about Hudaybia and (matters of) Hazrat Ayesha, they think it to be a rationale for their claim which is wrong."

(Shumaim-e-Imdadiya, vol 2, page 61)

FATWA OF YOUSUF RAHMAANI:

He states with reference to the judicial decree (Fatwa) of Maulana Thanaullah Panipati Hanafi "Saints don't have knowledge of unseen. Yes! This can be said that saints get news or Kashfabout the veiled things due to their spiritual sight, and saying that saints have knowledge of unseen is infidelity."

(Saif-e-Rahmaani, page 64)

RASHEED AHMED GANGOHI VS YOUSUF RAHMAANI:

BELIEF OF RASHEED AHMED GANGOHI:

"Disciple should make sure that spirit of spiritual guide is not fixed at a point. Instead, where the disciple would be, either near or far, even if the body of spiritual guide is apparently far from the disciple but he is not away from guide's mysticism..... Then the disciple will be needy of his spiritual guide all the time in solving problems, and when he conceives of guide and asks about with tongue, his spirit will answer him (disciple) with ALLAH's permission."

(Imdad-us-Sulook, page 24)

FATWA OF YOUSUF RAHMAANI:

Yousuf Rahmaani, by copying some references, blindly writes "One who thinks and says that the spirits of saints are present and knowing is an infidel."

(Saif-e-Rahmaani, page 63, attested by Moulvi Ghulam Khan and Moulvi Muhammad Shareef of Khair ul Madaaris, Multan)

At Last
Spend some moment for Duaa

O' Allah give us the love and worry that Prophet peace be upon him had
for ummah.

O' Allah make us Muslims true and honest like Hazrat Abu Bakr Siddique.

O' Allah make our judiciary to give judgement like Hazrat Umar Farooque
Azam.

O' Allah make our heart kind and generous like Hazrat Usman Ghani.

O' Allah give us Islamic strength and faith like Hazrat Ali.

O' Allah give us strength to work for the cause of Islam. Ameeen

Note: if you find any typing mistak please inform me…………in Sha Allah will be corrected.

Yours,
Aale Rasool Ahmad Al- Ashrafi Al-Qadri
Email: aalerasoolahmad@gmail.com
Blogger:
http://aalerasoolahmad.blogspot.com

چند وظیفے

بعد نماز فجر	:	یاعزیز یااللہ ایکسو مرتبہ
بعد نماز ظہر	:	یاکریم یااللہ ایکسو مرتبہ
بعد نماز عصر	:	یاجبار یااللہ ایکسو مرتبہ
بعد نماز مغرب	:	یاستار یااللہ ایکسو مرتبہ
بعد نماز عشاء	:	یاغفار یااللہ ایکسو مرتبہ

ہر نماز کے بعد آیۃ الکرسی ایک مرتبہ، کلمہ توحید یعنی لا الہ اللہ وحدہ لا شریک لہ لہ الملک ولہ الحمد وھو علی کل شیئ قدیر دس مرتبہ، یابلند آواز سے کم از کم تین بار۔ سبحان اللہ ۳۳مرتبہ، الحمد للہ ۳۳ مرتبہ، اللہ اکبر ۳۴مرتبہ، کلمہ تمجید یعنی سبحان اللہ و الحمد للہ ولا الہ الا اللہ واللہ اکبر ولا حول ولا قوۃ الا باللہ العلی العظیم ایک مرتبہ پڑھا کرے۔ درود شریف جس قدر زیادہ پڑھ سکے پڑھا کرے۔

درود شریف یہ ہے

اللھم صلی وسلم علی سیدنا محمد وعلی ال سیدنا محمد
کما تحب وترضیٰ بان تصلی علیہ ﷺ

استغفار اولیاء

استغفراللّٰہ ربی من کل جمیع ما کرہ اللّٰہ
قولا فعلا سمعا ناظرا ولا حول ولا قوۃ اللّٰہ با اللّٰہ العلی العظیم

روزانہ سوبار پڑھنے والا چند سالوں کے بعد گناہوں سے محفوظ فرمالیا جاتا ہے۔

استغفار ملائکہ

سبحان اللّٰہ وبحمدہ سبحان اللّٰہ العظیم وبحمدہ استغفراللّٰہ

روزانہ سوبار پڑھنے والا رزق وسیع پاتا ہے۔

دو سجدوں کے درمیان کی دعائیں

رب اغفرلی، رب اغفرلی، رب اغفرلی (سنن ابی داؤد)

اے میرے رب! مجھے معاف کر دے، اے میرے رب! مجھے معاف کر دے، اے میرے رب! مجھے معاف کر دے۔

اللھم اغفرلی وارحمنی واھدنی واجبرنی وعافنی وارزقنی وارفعنی

اے اللہ عزوجل! مجھے معاف کر دے، مجھ پر رحم فرما، مجھے ہدایت دے، میرے نقصان پورے کر دے، مجھے عافیت دے، مجھے رزق دے اور مجھے بلندی عطا فرما۔ (سنن ابی داوٗد، جامع ترمذی، سنن ابن ماجہ)

درود شریف

اللھم صلی علی سیدناومولانامحمدوسیدناادم وسیدنانوح وسیدناإبراھیم وسیدناموسی وسیدناعیسی وما بینھم من النبیین والمرسلین صلوات اللہ و سلامہ علیھم اجمعین اللھم صلی علی سیدناجبرائیل وسیدنامیکائیل وسیدنا إسرافیل وسیدناعزرائیل و حملة العرش و علی الملائکةوالمقربین وعلی جمیع الانبیاء والمرسلین صلوات اللہ وسلامہ علیھم اجمعین

مزار پر حاضری کا طریقہ

فرمانِ سیدنا اعلیٰ حضرت امام احمد رضا رحمۃ اللہ علیہ:

زیارت قبر میت کے مواجہ میں کھڑے ہو کر اور اس طرف سے جائے کہ اس کی نگاہ سامنے ہو، سرہانے سے نہ آئے کہ سر اٹھا کر دیکھنا پڑے۔ سلام وایصال ثواب کے لیے اگر دیر کرنا چاہتا ہے رُو بقبر بیٹھ جائے اور پڑھتا رہے یا ولی کا مزار ہے تو اس سے فیض لے—واللہ تعالیٰ اعلم (فتاویٰ رضویہ جلد۹ صفحہ ۵۳۵)

مزار پر دعا کا طریقہ

اعلیٰ حضرت فرماتے ہیں کہ فاتحہ کے بعد زائر صاحبِ مزار کے وسیلے سے دعا کرے اور اپنا جائز مقصد پیش کرے پھر سلام کرتا ہوا واپس آئے۔ مزار کو نہ ہاتھ لگائے نہ بوسہ دے۔ طواف بالاتفاق ناجائز ہے اور سجدہ حرام ہے۔ (فتاویٰ رضویہ جلد۹ صفحہ ۵۲۲)

مزار شریف یا قبر پر پھولوں کی چادر ڈالنے میں شرعاً حرج نہیں بلکہ نہایت ہی اچھا طریقہ ہے۔

فائدہ

قبروں پر پھول ڈالنا کہ جب تک وہ تر رہے گا تسبیح کریں گے اس سے میت سے کا دل بہلتا ہے اور رحمت اترتی ہے۔ فتاویٰ عالمگیری میں ہے کہ قبروں پر پھولوں کا رکھنا اچھا ہے۔

دیگر حوالہ جات یہ ہے......

فتاویٰ ہندیہ جلد ۵ صفحہ ۳۵۱،

فتاویٰ امام قاضی خاں

امداد المفتاح

ردالمختار جلد ا صفحہ ۶۰۶

فتاویٰ رضویہ جلد ۹ صفحہ ۱۰۵

مزار پر چادر چڑھانا

مزار پر جب چادر موجود ہو خراب نہ ہوئی ہو بدلنے کی حاجت نہیں تو چادر چڑھانا فضول ہے بلکہ جو دام اس میں صرف کریں اللہ کے ولی کو ایصال ثواب کرنے کے لئے کسی محتاج کو دیں۔ (احکام شریعت حصہ اول صفحہ ۴۲)

آج ہم چادر چڑھانے کو ہی سب کچھ سمجھ لیا ہے اور ڈھول تاشے کے ساتھ چادر لے کر جاتے ہیں یہ غیر شرعی اور غلط طریقہ ہے۔ اس طرح کے رواجوں کا اسلام میں کوئی جگہ نہیں ہے۔

پیڑ، دیوار یا تاک پر فاتحہ دلانا

لوگوں کا کہنا ہے کہ فلاں پیڑ پر شہید (یا کوئی بزرگ) رہتے ہیں اور اس پیڑ یا دیوار یا تاک کے پاس جا کر مٹھائی، چاول (یا کسی چیز) پر فاتحہ دلانا، ہار پھول ڈالنا، لوبان یا اگربتی جلانا اور منتیں ماننا، مرادیں مانگنا یہ سب باتیں واہیات، بیکار، خرافات اور جاہلوں والی بے وقوفیاں اور بے بنیاد باتیں ہیں۔ (احکام شریعت حصہ ا صفحہ ۲۲)

کسی بزرگ یا شہید یا ولی کی حاضری یا سواری آنا

اسی طرح یہ سمجھنا کہ فلاں آدمی یا عورت پر کسی بزرگ یا شہید یا ولی کی حاضری ہوتی یا سواری آتی ہے یہ بھی فضول اور جاہلوں کی گڑھی ہوئی بات ہے کسی انسان کے کسی بھی طرح سے مرنے کے بعد اسکی روح کسی انسان یا کسی چیز

میں نہیں آسکتی، جو جنتی ہیں ان کو اس طرح کی ضرورت نہیں اور جو جہنمی ہیں وہ آنہیں سکتے، جنات اور شیطان ضرور کسی چیز یا کسی جانور یا کسی انسان کے جسم کو گمراں کرنے کے لیے آسکتے ہیں۔ ہمزاد بھی شیطان جنات میں سے ہوتا ہے جو ہر انسان کے ساتھ پیدا ہوتا ہے زندگی بھر اسکے ساتھ رہتا ہے اور اس انسان کے مرنے کے بعد یا زندگی میں ہی کسی بچے یا بڑے کے جسم میں گھس کر اسکی زبان بولتا ہے، اسی کو جاہل مسلمان دوسرا جنم اور پچھلے جنم کی بات سمجھ لیتے ہیں۔

اللہ جل جلالہ ہمیں سیدھے راستے پر چلائے یعنی انبیاء، شھداء، صدیقین، صالحین ور اولیاء کرام کے راستے پر چلائے اور شریعت کا پابند بنائے۔ آمین

فاتحہ سلطان الاولیاء محبوب یزانی وعبد الرزاق نور العین قدس سرہ

بروح اقدس حضرت سلطان الاولیاء درۃ تاج الاصفیاء عمدۃ الکاملین زندۃ الواصلین، عین عیون محققین، وارث علوم انبیاء و مرسلین، کان عرفان، جان ایمان، منبائے خاندان چشتیہ، منشائے دودمان بہشتیہ، تارک المملکۃ والکونین، مرشد الثقلین، اولاد حسین شہید کربلا، رنور دیدہ فاطمہ زہرا، جگر گوشہ ء علی مرتضےٰ، نبیرہ حضرت محمد مصطفے، سالک طرق طریقت، مالک ملک حقیقت، مقتدائے اولیاء روزگار، پیشوائے اصفیاء کبار، صدر بارگار کرامت مقتدائے کنتم خیر امۃ اخرجت واقف رموز حقائق الہی، کاشف دقائق لا متناہی، سیمرغ قاف قطع علائق، شہباز فضائے حقائق، شمع شبستان ہدایت، مہر انور اوج ولایت، ملاذ ارباب شوق و عرفاں، معاذ اصحاب ذوق وجداں، مقتدیٰ الانام، شیخ الاسلام، حافظ قراءت سبعہ جہاں گست حدود اربعہ، مقیم سراوقات جلال مہبط تجلیات جمال الذی من اقتدی بہ فقد اھتدی و من خالف فقد ضل و غویٰ متابعوۃ سالکون و مخالوۃ ھالکون وھو الواقففی مقام القطبیۃ والمتمکن فی مرام الغوثیہ، مظہر صفات ربانی، مورد الطاف سبحانی حضرت شاہ مردان ثانی مخاطب بہ خطاب محبوب یزدانی، سیدنا و مولانا و شفاء صدورنا و طیب قلوبنا مقتدائے اولیاء کثیر حضرت امیر کبیر مخدوم سلطان سید اشرف جہانیاں جہانگیر سمنانی السامانی نور بخشی النورانی سرہ العزیز و بروح اقدس حضرت قدوۃ الابرار عمدۃ الاخیار سرو گلستاں حسنی الحسینی، نہال بوستاں بنی المدنی نور دیدہ حضرت محبوب سبحانی سرور سینہ سید عبد القادر جیلانی، مظہر اسرار اشرفی، منظر انظار شگرفی حاجی الحرمین الشریفین، مخاطب بہ خطاب نور العین، زبدۃ الآفاق مرضی الاخلاق مہبط انوار مشیخت علی الاطلاق

حضرت سید عبد الرزاق نور العین رضی اللہ عنہ مع جمیع خلفاء و مریداں یکبار فاتحہ و سہ بار اخلاص با صلوات بخوانید

یارب بہ محمد و بہر علی نہ حسن سلطان دیں مددے
بہ حبیب و طائی و ہم کرخی بہ سری و جنید و امیں مددے

بہ بو بکر و عبد الواحد ہم بو الفرح و پئے ھنکاری
بہ سعید و غوث جیلانی بہ علی محبوب تریں مددے

پئے افلح و بو الغیث و فاضل نہ عبید و جلال و شہ سمناں
پئے نور العین و بہر حسین بہ شہید گوشہ نشیں مددے

بخشدے یارب جل جلالہ شفیع دو سرا کے واسطے
سرور و سید محمد مصطفٰے صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم کے واسطے

دین و دنیا کی مری سب سے مشکلیں آسان کر
حضرت مولیٰ علی مشکل کشا کے واسطے

دور کر دے میرے مولیٰ مجھ سے ہر کرب و بلا
سبط اصغر اس شہید کربلا کے واسطے

الغیاث الغیاث یا غیاثَ العالمین
غوث اعظم بندہ قدرت نما کے واسطے

دونوں عالم کی شرافت بخش دے مولیٰ مجھے
اشرف سمناں مرے غوث الوریٰ کے واسطے

آنکھ میں دے نور میرے رزق میں دے برکتیں
نور عین عبد رزاق اولیاء کے واسطے

آخر میں ....

موت آئے در نبی صلی اللہ علیہ وسلم پر سیدؔ
ورنہ تھوڑی سی زمیں ہو شہ سمناں کے قریب

فقیر قادری گدائے اشرفؔ سمناں
آلِ رسول احمد الاشرفی القادری کٹیہاری
(المملکۃ العربیۃ السعودیۃ)
۲۸ ذی القعدہ (۱۴۳۶ ہجری) بروز سنیچر

Email: aalerasoolahmad@gmail.com

Introduction to AIUMB

All India Ulama & Mashaikh Board (AIUMB) has been established with the basic purpose of popularizing the message of peace of Islam and ensuring peace for the country and community and the humanity. AIUMB is striving to propagate Sunni Sufi culture globally .Mosques, Dargahs, Aastanas, and Khanqwahs are such fountain heads of spirituality where worship of God is supplemented with worldly duties of propagating peace, amity, brotherhood and tolerance.

AIUMB is a product of a necessity felt in the spiritual, ethical and social thought process of Khaqwahs.Khanqwahs also have made up their mind to update the process and change with the changing times. As it is a fact that Khanqwahs cannot ignore some of the pressing problems of the community so the necessity to change the work culture of these centers of preaching and learning and healing was felt strongly. AIUMB condemns all those deeds and words that destabilize the country as it is well known that this religion of peace never preaches hatred .Islam is for peace. Security for all is the real call. AIUMB condemns violence in all its form and manifestation and always ready to heal the wounds of all the mauled and oppressed human beings. The integral part of the manifesto of AIUMB is peace and development. And that is why Board gives first priority to establish centers of quality modern education in Sunni Sufi dominated ares of the country. The other significant objectives of the Board are protection of waqf properties, development of Mosques, Aastanas, Dargahs and Khanqwahs.

This Board is also active in securing workable reservation for Muslims in education and employment in proportion to their population. For this we have been organizing meetings in U.P, Rajasthan, Gujrat, Delhi, Bihar, West Bengal, Jharkhand, Chattisgadh, Jammu& Kashmir, and other states besides huge Sunni Sufi conferences and Muslim Maha Panchayets . Sunni conference (Muradabad 3rd Jan 2011)Bhagalpur(10th May 2010) and Muslim Maha Panchayet at Pakbara Muradabad (16th October 2011) and also Mashaikh e tareeqat conference of Bareilly (26th November 2011) are some of the examples.

HISTORICAL FACT AND THE NEED OF THE HOUR

The history of India bears witness to that fact that when Alama Fazle Haq Khairabadi gave the clarion call to fight for the freedom of our country all the Khanqahs and almost all the Ulama and Mashaikh of Ahl-E-Sunnah Wal-Jamaat rose in unison and gave proof of their national unity and fought for Independence which resulted in liberation of our country from British rule.

But after gaining freedom, our Khanqahs and The Ulama of Ahl-E-Sunnah Wal-Jamaat went back to the work of dawa and spreading Islam, thinking that the efforts that were undertaken to gain freedom are distant from religion and leaving it to others to do the job. Thus the Independence for which our Ulama and Mashaikh paid supreme sacrifice and laid down their lives resulted in us being enslaved and thereby depriving us legimative right to participate in the governance of our country.

After the Independence hundreds of issues were faced by the Umma, whether religious or economic were not dealt with in a proper way and we kept lagging behind.

During the lat 50 years or so a handful of people of Ahl-E-Sunnah Wal-Jamaat could become MLA's, MP's and minister due to their individual efforts lacking all along solid organized community backing as a result of which Ahl-E-Sunnah Wal-Jamaat remained disassociated with the Government machinery and we find that we have not been able to found foothold in the Waqf Board, Central Waqf Board, Hajj Committee, Board for Development of Arbi, Persian & Urdu or Minorities Commission. Similarly when we look towards political parties big or small we see a specific non-Sunni lobby having strong presence. In all the Institution mentioned above and in all political parties Sunni presence is conspicuous by its absence.

Time and again Ulama and Mashaikh have declared that the Sunni's constitutes a total of approximately 75% of all Muslim population. This assertion have lived with us as a mere slogan and we have not been able to assert ourselves nor have we made any concerted efforts to do so.

It is the need of the hour that The Ulama and Mashaikh should unite and come on single platform under the banner of Ahl-E- Sunnah Wal-Jamaat to put forward their message to the Sunni Qaum. To propagate our message Sunni conferences should be held in the District Head Quarters and State Capitals at least once a year to show our strength and numbers this is an uphill task and would require huge efforts but rest assured that once we do that we shall be able to demonstrate our number leaving the non-Sunni way behind thereby changing the perception of political parties towards us and ensuring proper representation in every field.

AIMS AND OBJECTIVES OF AIUMB

To safeguard the right of Muslim in general and Ahl-E-Sunnah Wal-Jamaat in particular.

To fight for proper representation of responsible person of Ahl-E-Sunnah Wal-Jamaat in national and regional politics by creating a peaceful mass movement.

To ensure representation of Sunni Muslim in Government Organization specially in Central Sunni Waqf Boards and Minorities Commission.

To fight against the stranglehold and authoritarianism of non-Sunni's in State Waqf Board.

To ensure representation of Ahl-E-Sunnah Wal-Jamaat in the running of the state waqf board.

To end the unauthorized occupation of the Waqf properties belonging to Dargahs, Masajids, Khanqahs and Madarasas, by ending the hold of non-Sunni's and to safeguard Waqf properties and to manage them according to the spirit of Waqf.

To create an envoirment of trust and understanding among Sunni Mashaikh, Khanqahs and Sunni Educational institution by realizing the grave danger being paced by Ahl-E-

Sunnah Wal-Jamaat. To rise above pettiness, narrow mindedness and short sightedness to support common Sunni mission.

To work towards helping financially weak educational institutions.

To provide help to people suffering from natural calamities and to work for providing help from Government and other welfare institutions.

To help orphans, widows, disabled and uncared patients.

To help victims of communalism and violence by providing them medical, financial and judicial help.

To organize processions on the occasion of Eid-Miladun-Nabi (SAW) in every city under the leadership of Sunni Mashaikh. To restore the leadership of Sunni Mashaikh in Juloos-E-Mohammadi (SAW) wherever they were organized by Wahabi and Deobandis.

To serve Ilm-O-Fiqah and to solve the problem in matters relating to Shariah by forming Mufti Board to create awareness among the Muslims to understand Shariah

To establish Interaction with electronic and print media at district and state level to express our viewpoint on sensitive issues.

Ashrafe–Millat Hazrat Allama Maulana Syed Mohammad Ashraf Kichhowchhwi

President & Founder All India Ulama & Mashaikh Board

Email : ashrafemillat@yahoo.com

Twitter : www.twitter.com/ashrafemillat

Facebook : www.facebook.com/AIUMBofficialpage Website: www.aiumb.com

Head Office :

20, Johri Farm,
2nd Floor, Lane No. 1
Jamia Nagar, Okhla
New Delhi -25
Cell : 092123-57769
Fax : 011-26928700

Zonal Office
106/73-C,
Nazar Bagh, Cantt. Road,
Lucknow.
Email : aiumbdel@gmail.com

ان شاء اللہ عزوجل
انگریزی زبان میں بہت جلد آپ لوگوں کی خدمت میں پیش کیا جائیگا۔
Ambia Alaihissalam
is
Alive